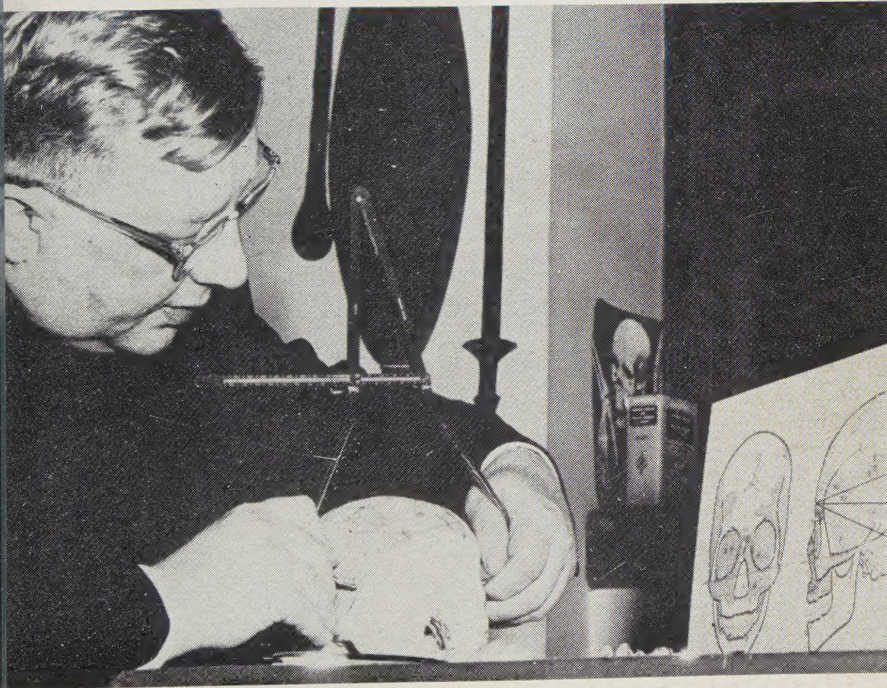


The Priest

Edited By Priests For Priests



Father Ewing examines Egbert
(See page 792)

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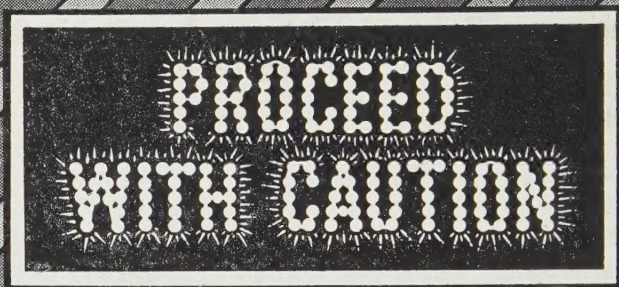
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Suspended Priest In Politics

ACCORDING to NCWC-News Service, the new government of the new Congo Republic, formerly a province of French Equatorial Africa, is headed by a priest who has been disciplined by his bishop for engaging in politics.

He is Fulbert Youlou, who continues to use the title of "Father" and wear his cassock despite the fact that he has been asked not to do so by Church authorities and has been suspended from his priestly functions.

Premier Youlou heads a regime that governs about 750,000 people in a central African country slightly larger than New Mexico—the former colony of Middle Congo. Set up as an independent republic in the French Community last November, it is a nation whose politics are inextricably mixed up with intertribal strife and the rivalry of native religious sects.

In the new Congo Republic cabinet, named earlier this month, Premier Youlou also holds the posts of Foreign Minister and Minister of Justice.

The cabinet's formation followed the June elections that gave the party, founded by the 42-year-old Premier, a large majority in

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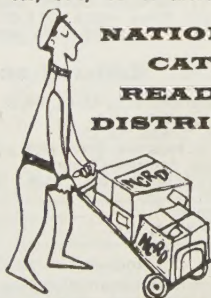
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the national legislature. These elections grew out of bloody rioting in the capital city of Brazzaville last February in which more than 100 lives were lost.

The rioting was between rival tribesmen — the Balali of the Congo River basin and the M'Bochi, whose main strength lies in the northern part of the country. Premier Youlou, who wears a gun with his cassock and is followed about by armed bodyguards, is deeply involved in the tribal struggle.

Born in Mounbouolo on the outskirts of Brazzaville, the Premier was educated in a mission school here and later at a seminary in the neighboring province of Gabon. Following his ordination he served as an assistant priest

at St. Anne's Cathedral, Brazzaville.

He was already in trouble with Church authorities when he ran as a candidate in the 1956 legislative elections despite the formal prohibition of Archbishop Michel Bernard, C.S.Sp., of Brazzaville.

Since that time he has made some efforts to regularize his position as a priest. They have been unsuccessful, however, because he has failed to satisfy the requirements of priestly discipline.

A Delicate Situation

Church authorities, eager to do everything possible to prevent the situation from growing into a crisis, have remained silent on the matter.

Premier Youlou was defeated in

THE PRIEST OCTOBER, 1959 VOL. 15, NO. 10

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."

First Epistle of St. Paul to Timothy (iv. 16)

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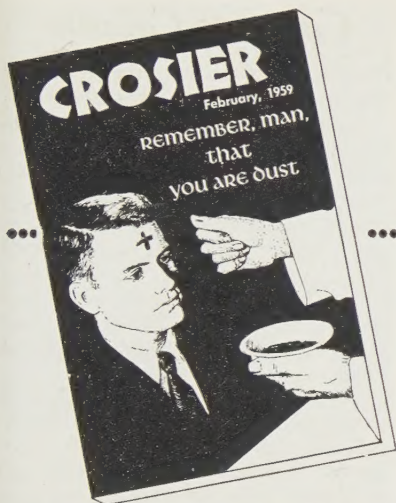
his attempt to win a seat in the legislature in the 1956 elections, but later the same year he was elected mayor of Brazzaville, a post he still holds.

In 1957 he was elected to the Middle Congo legislature, which set up a semi-autonomous local government in which he served as the Minister of Agriculture in the cabinet of Jacques Opangault, leader of the African Socialist Movement. The Socialist group, whose members are mostly M'Bochis, outnumbered the present Premier's party of Balalis—the Democratic Union for the Defense of African Interests—by one vote in that legislature.

Later the suspended priest persuaded a Socialist deputy, Georges Yambot, to change parties. Thus when the republic was established in November his Democratic Union had a one-vote majority and he became the Congo's first Premier. The deputy's change of party led to violence in which four persons were killed and more than a score injured.

The opposition also protested formally against the maneuvering that brought about the deputy's switch, and demanded new elections. Premier Youlou, however, refused to call them and as a result the Brazzaville riots broke out in February. After three days of bloodshed French troops restored order and the Premier announced that new elections would be held. These came in June and gave him a greatly increased majority.

In addition to his involvement in tribal politics, the Premier has also reportedly taken part in the propaganda efforts of a native



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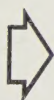
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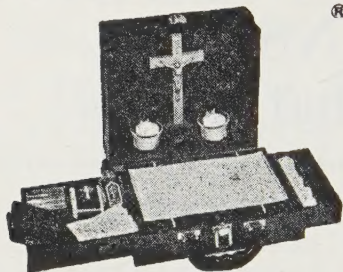
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religious sect which promotes the cult of the late Andre Matswa.

Andre Matswa was a native political and religious leader who died in prison in Mayama in 1942. Since then his followers have sought to present him as a new incarnation of Christ and placed him in a trinity of which Christ Himself and a native fetish called Ngol—regarded as the deification of President Charles de Gaulle of France—are also parts.

The sect is growing rapidly and seems to have considerable political importance. In the 1956 legislative elections, for example, 35 per cent of the votes cast in Brazzaville were cast for Matswa who had then been dead for 14 years.

Today, according to reports, the Premier is letting it be said that he is the successor of Matswa.

This Month's Cover

FATHER Franklin J. Ewing, S.J., Director of Research Services at Fordham, takes final measurements of the skull of a boy born in Lebanon 30,000 years ago. The crushed cranium was discovered in a cave outside Beirut in 1948. Found imbedded in a conglomerate chunk of stone, the skull's bone fragments were removed from the rock and reconstructed at the Peabody Museum of Harvard University. The reconstruction confirmed that the head had been that of a boy about eight years old who had lost some of his first teeth. The skull has been known as "Egbert" because, Father Ewing explained, it was "the first name that came to hand."



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In an address which opened the retreat, Bishop Francis J. Schenk of Crookston expressed enthusiasm that the retreat movement among the housekeepers is growing. He spoke of the important role of the housekeeper in the Catholic rectory and of the very special vocation which it carries. The retreat was conducted by Father Joseph Sibenaller, S.J., from the Jesuit Retreat House in Minneapolis.

Varia

ANYONE interested in obtaining candle-wicking is invited to correspond with Father Clair C. Drummy, 1010 Des Moines St., Webster City, Iowa.

The following verses, submitted by Father William J. Cantwell of San Francisco, will undoubtedly help your catechism classes recall the names of the twelve apostles:

Peter and Andrew,
Jimmie & John,
Philip & Bartley,
Matthew & Tom.

Another little Jimmy,
And Simon to boot,
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And Jude the galute.

Father P. H. Demers, S.M., of C. M. Asitavi, P. O. Sohano, New Guinea, asks us to keep reminding our Reverend Readers of the urgent need for books on the missions. "We are so short of funds," he says, "that it is impossible to subscribe to good magazines and to buy the numerous good books that are published; and so slowly we atrophy, our ideas become stereotyped, we repeat ourselves and become dull.

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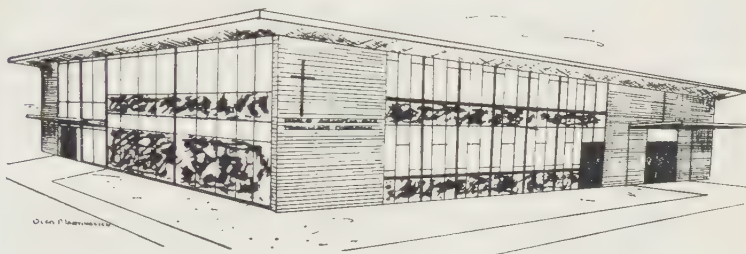
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The Lutheran Church-Missouri Synod, with an estimated membership of 2,500,000, has proposed unity talks with the American Lutheran Church, a newly federated combine of three Lutheran faith organizations.

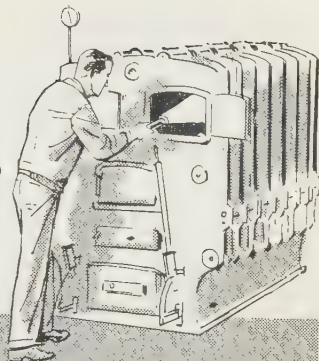
Doctrinal purity is a prerequisite for unity, with the Synod's 1932 statement of doctrine accepted as basic, i.e., that the entire Bible is the word of God and that "the Papacy is anti-christ."

The Jews, too, have recently organized their own society for the propagation of the faith to proselytize among gentile Americans. Known as the Jewish Information Society, the new body is composed of laymen and clergy. All three branches of American Judaism — Reform, Orthodox, and Conservative — are represented on the society's governing board.

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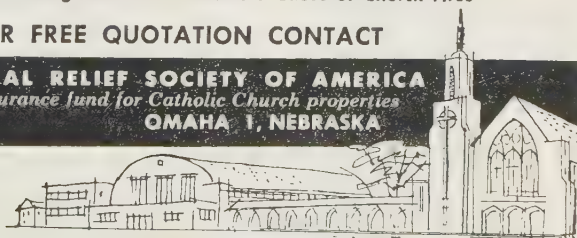
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Days of Yore

TALK at table turned the other day to the disappearance of the colorful priest, the individualist, from the American scene. Or is the older generation perennially colorful?

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Then there was the pastor who used to clean out the saloons in his parish with a baseball bat; and the man who welcomed his archbishop for confirmation, showed him how to lock the church, and then left immediately—after differential apologies—for a Forty Hours down the line.

One of our local stories tells of a brilliant but rather boisterous assistant who would, now and then, rather pointedly be omitted from a list of guests at some near-by celebration. But being naturally big-hearted, he would always go anyway, "just to show," as he assured his reluctant host, "that there are no hard feelings."

This particular priest dropped dead on his way home from his weekly confession. Lucky man!

Revival Meetings Evaluated

WILL the current era of mass evangelism, personified by globe-trotting Billy Graham, have a lasting effect on North American religious and cultural life?

"No," says William G. McLoughlin, assistant professor of history and American civilization at Brown University and a long-time student of revivalism, in his new book *Modern Revivalism*.

The book reviews the religious awakenings and revivals of the last 135 years, assuming that modern revivalism as Americans and Canadians know it began about 1825 with Charles G. Finney. It is more than mildly critical of the phenomenon.



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The surprising things about big American religious revivals, says McLoughlin, is that they occur so infrequently and "have produced so few tangible or lasting results."

"Revivals in Europe, as the reformation, the counter-reformation, and the Puritan movement surely were, have induced far-reaching social, political and even economic changes.

"But the historian of revivalism in America is hard put to measure the effects of what are usually called revivals except in terms of increased church membership or sporadic moral reform movements."

In the last 250 years McLoughlin says there were only four major "great awakenings" or religious revivals. The current one, he thinks, began about 1945 and will run possibly to 1970.

Contrary to popular belief, he says, "there is no meaningful correlation . . . between the great national awakenings in America and the great periods of political or economic crises."

He sees the roots of the current awakening in the conflict between a once dominant but disillusioned liberal Protestantism and a resurgent neo-fundamentalism or neo-orthodoxy.

Modern revivalists, the author thinks, not only have had little lasting effect on religious life but they "have been a primary factor in the increasing secularization of American Protestantism."

"In trying to follow the maxim of the apostle and be all things to all men in order that they might win some to Christ, they inevitably diluted and confused a message

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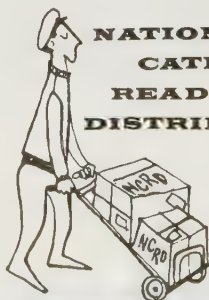
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which, if it was to have any force, had to be concise, direct and clear-cut.

"They thought they had solved this problem by reducing Christianity to a hard core of universally acknowledged fundamentals, but in the course of explaining these truths they either reduced Christianity to banalities or inflated it to vagaries."

(We got these facts from a review published by the Associated Press.)

Notanda

OUR subscribers are asked when submitting letters with a view to publication, to keep them brief and double-space them. If letter-length will not do justice to your theme, then write it up as a full-length article and we will be glad to consider it in that format.

For some years now we have been buying albs, surplices, and handkerchiefs of the finest Irish linen from Murray & Sons, Charleville, Ireland. (Note that there is no "S" in Charleville.) Murray's stock a complete line of altar linens and related items at prices which strike this writer as being far below the American rate—and of course, everything for the church comes in duty-free. We would suggest that you write for a catalogue.

The following, for what it is worth, comes from Vance Packard's recent best-seller, "The Status Seekers":

"As for the social profile of the



Life insurance for priests?

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PRIESTS ON BOARD OF DIRECTORS

There have been one or more Catholic priests on the MLCU Board of Directors since 1924. At the present time, The Rt. Rev. Msgr. George E. Ryan, rector of St. Paul Cathedral and the Rt. Rev. Msgr. Thos. Shanahan, librarian at St. Paul Seminary, are serving.

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Catholic Church as a whole, it resembles that of the Baptists more than that of any other Protestant denomination. According to the Federal Council analysis, it divides on the three-class scale as follows: 9 per cent, upper; 25 per cent, middle; 66 per cent, lower.

"According to Mabel Newcomer's analysis of the religion of corporate executives, the Catholics make up a third of the United States population, and supply one out of ten executives.

"Catholic industrialists have particularly favored railroads and public utilities. On the other hand, Catholics have a higher percentage of people in the trade unions than any other religious body."

Odds & Ends

HAVE you heard of the disgruntled assistant who finally managed to wangle a change from the chancery? He had a particular dislike for his pastor, so as the text of his farewell sermon he chose the verse from Genesis xx, 5:

"Stay you here with the ass: I . . . will go with speed as far as yonder."

* * *

According to some priests—and we worked with one, "A cough is something you yourself can't help, but everybody else does on purpose to torment you."

* * *

Traveling abroad this summer we learned a rule of thumb for sorting the Catholic from the non-Catholic Germans. If he is Lothar,

Willi, Horst, Juergen, Helmuth, or any other of those neo-pagan names revived by Hitler, he is likely to be non-Catholic. Our people still name their boys from the lives of the saints: Peter, Paul, Johann, Conrad, Joachim, etc.

The New 'Line'

"YOU don't agree with me?" You insist on arranging your own future instead of leaving things in the hands of the sociologists?

"You're sick, man, sick in the head!"

It's the new "line" and you see it popping out at the oddest times and in the most unexpected places.

"If you disagree with me, I do not read your arguments or check your logic. That would be useless for, after all, I am the one with credits in the Social Sciences, while you wasted your time studying witchcraft or theology or some such pseudo-science. If you disagree with me, you must be paranoid, a *very sick man*!"

Here is a typical statement of this particular gimmick as found in "The Great Enterprise" by Dr. Harry Overstreet:

"A man, for example, may be angrily against racial equality, public housing, the TVA, financial and technical aid to backward countries, organized labor, and the preaching of social rather than salvational religion . . .

"Such people may appeal 'normal' in the sense that they are able to hold a job and otherwise maintain their status as members of society; but they are, we now recognize, well along the road toward mental illness."



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THE SIN OF Scandal!

Some of the views and opinions of Bishop John King Mussio, of Steubenville, expressed in an exclusive **AVE MARIA** article.

"Many Catholics have not escaped the taint of this modern disease. They lead lives which they attempt to justify according to modern materialistic standards. They accept the authority of the Church as long as it does not interfere with their own personal convenience. They call themselves Catholic, but in reality they are true scandal-carriers."

* * * *

"Just look at our well known entertainers, public servants, and others who are held in high respect by a large number of people. When one of them tells the world by his action that he has no regard for the moral law, he sins twice: That is, scandal follows his adultery, drunkenness, immodesty, fraud, or crooked politics. But your next-door neighbor, while if he were to do the same may cause his family and friends to be scandalized, would be apt to be far less guilty than the public figure."

* * * *

"Don't think for a moment that I'm underestimating the seriousness of the scandal a father or mother brings to children by ir-

reverently using God's Name, ridiculing proper authority, quarrelling, gossiping about the neighbors, and failing to keep holy the Sabbath. Parents' scandal of a perhaps more subtle nature is a sin like stubborn refusal to educate children properly or to support one's parish."

* * * *

"Long after the scandal giver has gone to his eternity, his sins continue in those left behind. What chance has he to make reparation whose detracting of the religious life caused his child or others to miss the divine calling? What chance has she to make reparation whose frequent state of near undress in public has resulted in unchaste thoughts, masturbation, fornication, adultery, rape, and sexual perversion among as many as there are grains of sand on the seashore? What chance would Martin Luther have to make reparation, he whose apostasy from the Church finds lost souls even today, 400 years after his death, still groping for the truth he snatched from their forebears? What chance!"

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THE PRIEST

THE PRIEST

OCTOBER, 1959

VOL. 15, NO. 10

Editorial Comment

Totalitarian Education

THIS Fall when our American Catholic School system began a new year, it was to admit more than five and a half million students to our colleges, high schools and grade schools. To put it otherwise, approximately 12.5 per cent of high school and grade school students attend Catholic schools—college presents a somewhat different picture. Msgr. Hochwalt, director of the NCWC Education Department, was moved to comment opportunely: "The opening of the school year offers an excellent opportunity to tell not only our Catholic people, but the public generally what the Catholic school system is about. Our tremendous contribution must be brought to the attention of the fair minded American public who should be quick to realize the gift it receives from its Catholic neighbors."

Catholics might also be permitted to enjoy a little bit of pardonable complacency in that they lay out tremendous sums of private money in remarkable generosity to implement their

belief in the necessity of religion as educative. Further, it is hardly amiss for us to point out that while cheerfully enough paying a civic part for the education of non-Catholic children, our people save national and local governments the burden for caring for another five million pupils. They consider it only a duty on their part to do so much while they recognize their rights as parents and guardians to choose for their children that kind of education they deem necessary for their over-all welfare. It is a pity that these good citizens seem, increasingly, to constitute a minority.

It is, certainly, a shocking thing for all of us and a painful experience as well to learn that 27 participants in a three-week conference on rural education at Columbia Teachers' College can with a certain impunity brand the parochial and private school system wasteful and undemocratic. The resolution passed reads as follows: "From an educational, democratic, and financial viewpoint, duplicate ed-

educational systems are wasteful and inherently undemocratic." Under the chairmanship of a certain Professor Cyr of Teachers' College, the resolution was concluded with this further animadversion: "The expansion of duplicate school systems on a sectional and nation-wide scale constitutes a very grave threat to the continuing progress and improvement of the democratic school system."

American Mythology

One is inclined to rush into print with observations about how economical our system is, based upon the sacrifices of priests, brothers, and nuns who work not for salary but for subsistence. But this would be to miss the point. What brought out the charge of wastefulness seems to have been the simple fact that more and more rural areas are coming to the realization that there is nothing wrong with transporting a kid "with satchel and shining morning face" to school on a public bus. Whether he goes to the famous little red school house, so dear to American mythology, or to the Lutheran school in some bucolic section of Scandinavian Minnesota or to a parochial school in a heavily Catholic part of Iowa is an accidental thing.

You may, if you like, call this subsidization even if, personally, we do not like the term because it seems to us to suggest some kind of benevolence on the

part of a genial paternalistic administration. Actually the legality of such "subsidization," in any case, has been approved by the United States Supreme Court decision in the *Eversor* Case of 1947 (though we must question the accuracy of the premises which led up to this conclusion).

This ambiguous term "wasteful," be it noted, seems also to mean rather clearly in the minds of these objectors "unnecessary," in view of the existing public school system. It all boils down, then, to an expression of what Russell Kirk once called "the intolerance of doctrinaire secularists." A typical example is Dr. James Conant, quondam president of Harvard, who in a rather notorious example of educational confusion confessed in an address before a group of 5,000 NEA educators in 1952 that he was "emotionally committed" to the public schools. The NEA is also so committed, as a body.

But it would be idle merely to comment that Conant's emotions remain mere emotions and lie outside the realm of rational discussion — just as some people dislike cucumbers. It is on the basis of such an emotionalism that Conant makes quite explicit statements of his opposition to the private school system. "Our public schools," said he, upon this occasion, "should serve all creeds." Here we submit that he has graduated to the

level of sheer nonsense: how can a public school system, of its very nature undenominational, serve any creed whatsoever, save one hardly patient of the term, namely a doctrinaire secularism? In answering his own clumsy objection that "Many sincere Protestants, Jews, and Catholics . . . believe that secondary education divorced from a denominational religious core of instruction is bad education" he compounds the confusion. First of all, we do not consider it "bad" education but deficient education for many sincere Protestants and Jews and all Catholics respectively. Nor can we accept his answer even after having made this elementary distinction. To reply, as he does, that "they erroneously assume that the tax-supported schools are not concerned with moral and spiritual values" is merely to equate religious instruction with moral and spiritual values in a completely secularistic way.

We cite Dr. Conant not as important in himself but as emblematic and tediously repetitive. We have heard far too much from people who think along these lines which imply the suppression of any private school system at all in the United States or elsewhere. And this latest querulous blast from obscure representatives gathered at Columbia Teachers' College, though they may enjoy a kind of anonymity, is of a piece with all the rest. It masks

but poorly a struggle for raw power and complete control.

What we are witnessing today is the advancement of the professional educator — member of a caste system all its own, a phenomemon still new enough to be underestimated. Dean Martin Ten Hoor has sketched its history in "The Stake of the Liberal Arts College in Teacher Certification" (*Association of American Colleges Bulletin*, March 1953; cf. Mortimer Smith, *The Diminished Mind*, p. 85). The following is practically a quotation.

Accreditation and All That

The professional educators first of all convinced university administrators and sold the schools of education both to students and to the public. This is why we called them a caste system earlier. Then they organized teacher employment offices on campuses and refused to recommend students who could not show the requisite number and kinds of empty courses in education. Thus they were able to fill vacancies with their own graduates and to propagate their kind. They joined forces with "teachers' colleges" and old fashioned normal schools till they had a great, increasingly complex organization of teachers, principals, and superintendents, each of whom was a partisan in his own community. This done, it was not difficult to convince the public and the state legislatures of the merits

THE PRIEST

of their cause, or at least of the strength of their position. It was not long before they became a powerful and dominant influence in what was soon to be known by the fancy term "accreditation," a device by which they were enabled to compel even colleges and universities to alter their admission requirements and their requirements for graduation, not to mention actual courses en route. As Dean Ten Hoor puts it, "In short . . . the schoolmen acquired control of publicly supported primary and secondary education in the United States, and, as a consequence, considerable influence over the course of private education on these levels." We are seeing now how that influence is growing by leaps and bounds.

These same people have now reached the stage where they can openly resent even the existence of a group not absolutely responsible to their mandates. It so happens that the private and parochial school system is the only one which wears a semblance of autonomy though, *de facto*, it, too, has pretty well surrendered on many fronts. *Voila, l'ennemi!*

The crowning absurdity of the whole thing is that the time has now come when the "professional" dares to call the private teacher and the parent undemocratic.

Any informed Catholic will almost instinctively recollect what a mockery this makes of

the decision of the United States Supreme Court in the case of *Pierce vs. Society of Sisters*, better known as the issue of the Oregon School Bill. The Oregon Legislature in 1922 passed a law to be effective in 1926 that every parent, guardian, or anyone having control of children between the ages of eight and sixteen be required to send these children to public schools. In golden words the Court declared: "The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right coupled with the high duty to recognize and prepare him for additional obligations." We quote at some length because of the pressing relevance of this momentous decision.

Yet we confess to our sorrow that one public school educator had the ignorance recently to call this decision "the first step in the wrong direction." Conant himself, of course, is typical of those who want to standardize children. He is "emotionally committed," as all of these people are, to a monolithic school system, in the very name of that democracy which we always thought encouraged liberty. Or at least, if we retain a

smattering of American History, religious liberty.

This is not so much to say that the Founding Fathers were necessarily religious men, as many of them were, but to insist that they drew upon religious sources for their concept of democracy. Some of them were Deists. Jefferson seems to have taken a violent dislike to organized religion, but the Deism of the day was simply a ghost of Christianity or an echo of old truths that went back not only to the Mount but to Moses.

Eliseo Vivas has made this same point in his own way when he said: "No Deweyan can give one good, radically theoretical reason, one that goes beyond expedience, why he prefers democracy to totalitarianism or why he regards other men as his moral equals." Come to think of it, the contemporary Deweyans are giving reasons of expedience for an educational totalitarianism just now!

This is the way it must be. Russell Kirk quotes an essay by

Professor Wilson to the effect that the current travesty of democracy is completely incompatible with standards either of philosophy or faith, based as it is on the radical empiricism of William James or the instrumentalism of John Dewey. The next step is that, since no "standard of human justice can be proved, the only standard is that which is approved by some majoritarian procedure." These modern experimentalists who reject whatever smacks of the transcendental must then "attain whatever objectives they have in mind in the organization of society, and this primarily through the force of the state. Thus, they are driven to seek power, or sometimes in futility to deride it."

Currently they are seeking and finding it, too. But in the areas where force must meet force, the prospect is not good for old-fashioned Americans who cling to Testaments, Old or New, and to Constitutions and to Declarations of Independence.—G.J.G.



Progress Under Protest

The establishment of the new oil refinery near Cork recalled to a reader the strange petition that was presented to the U.S. Congress in 1864.

It prayed that "a stop might be put to the irreverent and irreligious proceeding of drawing petroleum from the bowels of the earth, thus checking the designs of the Almighty, Who has undoubtedly stored it there with a view to the Last Day, when all things shall be destroyed."—**Irish Catholic.**

California's School Tax Battle

JOHN T. FOU DY, PH.D.

An appraisal

ON the eve of California's general election (November 4, 1958) to decide, among other issues, the fate of Proposition 16, which would reimpose a tax upon all non-profit, private schools, Governor Goodwin J. Knight received a strange message from Henry C. Clausen, Inspector General of the California Scottish-Rite Masons. Mr. Clausen called the Governor's attention to a fire which had destroyed the Scottish-Rite Masonic Temple of Sacramento the previous Thursday, and he requested executive protection of the fifteen other such temples in the State. He said, "Recent violence and Masonic support of public schools compels me as head of California Scottish Rite Masons to request your help . . ." This brazen insinuation that public school admirers were on the brink of violence backfired on its author.

Mr. Clausen's last-hour accusation was vigorously rejected by Adrien J. Falk, Northern California Chairman of *Citizens United Against Taxing Schools*, and the Reverend E. LeRoy Abbott, Executive Secretary of *Protestants United Against*

Taxing Schools. Falk, a 32nd Degree Mason, a Shriner, and a member of the Masonic Lodge for more than 50 years, pointed out that the fire had occurred the previous Thursday after a lodge meeting, and the Sacramento city officials had found no evidence of arson. "Mr. Clausen," he concluded, "waited four days . . . until the eve of the election to make his fantastic statement. It is unworthy of further comment." The Reverend Abbott added, "We have never used the name of the Masonic Lodge in the entire campaign."

The above incident is reported here to spotlight the most interesting elements in the recent school tax campaign. Because priests throughout the U. S. may face a similar challenge in the years to come, they should note that almost all the elements in the California campaign are to be found in the incident related above.

First of all, there was an irresponsible accusation which certainly could have had no other fundamental purpose than to stir up the voters against private, non-profit schools, especially those maintained by the Catholic Church. Secondly, this charge was made by the Grand Master of the Scottish-Rite Masons, a man who in 1953

Father Foudy is superintendent of schools in the Archdiocese of San Francisco.

was Grand Master of the Masons in California. But the defense against these attacks was made by a prominent Mason and a Protestant minister. And in this brief summary we find the material for some very interesting observations.

The Role of the Masons

There can never again be any doubt that the Masonic orders as such both led and financed Proposition 16, the attack against private, non-profit schools. In 1952, when these private, non-profit schools first obtained the same tax exemption enjoyed by colleges, orphanages, hospitals, and cemeteries, they did so by a narrow margin of 77,477 votes out of almost 5 million that were cast. At that time the Scottish-Rite Masons, assisted by certain elements among the Protestants, led the attack against such exemption. In 1953, the Masonic "Blue Lodges" amended their Ordinances to permit the solicitation of funds for State-wide public school purposes and to use the Lodge membership list for such purposes.

On April 10, 1957, L. Harold Anderson, Grand Master of the Masons, sent a letter to all groups asking them to assist in getting signatures for a petition to put on the ballot a measure that would restore taxes on non-profit, private schools. This letter followed his earlier address of March 13, 1957, to the Los Angeles Masonic Board of Re-

lief where he outlined the new policy concerning the use of Masonic funds.

On September 25, 1958, the Secretary of the State of California released the first Report of Receipts and Disbursements on the Campaign for Proposition 16, a report that must be filed and published according to California law. The report indicated that over 90% of all donations were from Masonic Lodges throughout the whole country and some of the American territories. The written record, then, is one that all can see. The lodges did officially endorse and give the major financial support to Proposition 16. The article published last winter (*Commonweal*, February 13, 1959, p. 514) with its concentration on the POAU gives a false impression of the campaign leadership.

However, the individual members within those lodges often took vigorous exception to this official policy. In the case of the temple fire mentioned above, a Masonic leader firmly rejected the notion that the supporters of the non-profit, private schools could have been responsible for the arson. Moreover, throughout the entire State, Masons took a leading role in the opposition to Proposition 16. It is to be noted, likewise, that almost all of the leading political figures of California expressed their opposition to this unfair ballot measure.

It may be assumed that the great majority, if not all, of the non-Catholic office holders and office seekers have membership in the Masonic party. In the light of this, one can see the wisdom in the campaign policy whereby the defenders of the private, non-profit schools did not, as the Reverend Abbott mentioned above, so much as mention the word "Mason" in their campaign tactics. This campaign policy was not easy to promote or to maintain, but the results show its wisdom.

Every effort was made to goad Catholics into a Mason vs. Catholic fight (and the temptation to indulge in such a fracas was strong), but this was resisted in the interests of the much broader battle of right vs. wrong, of justice vs. injustice. The election returns indicate that it was the side which lost its head in the campaign that also lost the campaign.

The Role of the Protestant Church

This campaign proved conclusively that there is no such thing as a single Protestant viewpoint. As the introductory incident indicates, a Protestant minister gave most effective leadership in the battle against taxing schools. Although the Reverend Abbott happened to be the spokesman in this particular case, it was the Reverend Kenneth W. Cary, St. Matthew's Episcopal Church, Pacific Palisades, California, who was the outstanding Prot-

estant leader in the State. As State Protestant Chairman he formed a committee of over two thousand Protestant ministers who urged a "NO" vote in this school tax matter. This group included not only the Lutherans, Seventh Day Adventists, and Episcopalians who have schools, but a large number of fair-minded clergymen who had no immediate personal interest in the matter.

During the last two months of the campaign small advertisements bearing the picture, name, and statement of various Protestant clergymen appeared in all of the newspapers of the State to urge the defeat of Proposition 16, and this step very effectively reduced the false impression that the issue was basically a Catholic vs. Protestant matter.

The proponents of Proposition 16, especially the POAU element, strove vigorously, and in the course of time viciously, to stir up another Thirty Year War. During the last week of the campaign their TV and radio announcements, newspaper ads, and word-of-mouth propaganda reached such depths that the Taft Fair Election Campaign Practices Committee was forced to take notice of them. One interesting radio spot announcement read as follows:

"Californians wake up! Did you know that the headquarters of the Roman Catholic Church in Rome has sent instructions to

CALIFORNIA'S SCHOOL TAX BATTLE

all Catholics in California to oppose Proposition 16 — our State public school initiative measure?

"This move has great significance. First, because Proposition 16 is a California State issue, and the influence of Rome should certainly not be exerted in the United States — let alone in California. Second, this foreign effort to influence California voters is in contrast with the stands of the President and Vice-President of the United States — both of whom have refused appeals to influence our State educational policy.

"Follow the dictates of your American conscience. Ignore those who seek to impose foreign influence on California's educational policy. When in Rome, do as the Romans do. When in California, vote YES on Proposition 16."

Foul Play

When this outburst went over the airwaves both the President and the Vice-President promptly denied that they had any connection with Proposition 16. In fact, the Vice-President had earlier made two public statements in opposition to this unfair measure. The promoters of the Proposition must certainly have known that, but they probably felt confident that there would not be sufficient time to obtain denials before election day. The rejection of 16 by a margin of over two to

one indicates how ineffective this appeal to bigotry had been.

Once again, Catholics will note that it is very wise not to permit themselves to be goaded into public religious controversy. By their refusal to consider this measure on any terms but that of fairness and good citizenship the proponents of religious schools gained a sympathetic hearing. Moreover, their calm, reasoned, if vigorous, approach eventually forced the measure's proponents into such extreme statements that they frightened off many who might otherwise have supported them.

Thus Dr. Abbott Book, former Executive Secretary of the Northern California Council of Churches and an almost fanatical proponent of 16, addressed one group of clergymen, on February 24, 1958, to the effect that "separation of Church and State is not the issue. It is simply one of halting the growing power of the Roman Church." But in response to a question from the floor concerning an apparent inconsistency in his viewpoint, he answered, "It is my opinion that all property — including churches, should pay taxes."

These two statements indicated that his efforts to get at the Catholic Church could easily result in harm to all churches. Subsequently, Episcopal Bishop James A. Pike pointed out that the proposed constitutional

amendment was so loosely worded that even those centers used by Protestants for Bible classes, etc. would be subject to taxation. The net result was the complete failure on the part of Dr. Book and his associates to line up the Protestant clergy in a solid body against private, non-profit schools.

Their Use of Catholic Sources

In the course of their campaign, the group sponsoring Proposition 16 gave wide distribution to literature charging that the Catholic Church was a foreign state masquerading as a religion. Ceaseless use was made of selected Catholic texts chosen earlier for inclusion in Paul Blanshard's books. These releases were not ineffective. Because more than a million people were influenced to some extent by them, it would be well for our Catholic priests to re-examine both their apologetical approach and their attitude toward cooperation with non-Catholics.

Our present Holy Father with his appeal for an ecumenical council has made it clear that the main enemy of the Church today is secularism in all its forms. Textbooks which even suggest that perhaps the conditions of Trent prevail unchanged should be re-examined. Moreover, the approach of Catholics to their separated brethren should always be that of great charity. The virtue of Faith is, of course, basic to our

every act, but it must always be clothed in charity.

Textbooks which speak of other religions as "counterfeit religions" may be well intentioned, but they do convey to non-Catholics an offensive impression, inasmuch as "counterfeit" always suggests deliberate deception based on external likeness. Perhaps some other figure of speech could be employed more accurately and certainly with better effect.

Moreover, we found in California that even the Protestant minister who worked most actively in 1958 to defend the religious non-profit school against attack believes that the Catholic Church somehow clashes with the real American tradition. Obviously, a Church founded by Christ for the salvation of all men can hardly be coextensive temporally and geographically with the United States. But there is a great deal more work to be done to offset the all too wide dissemination given to quotations from the Ryan-Boland volume used so widely by the POAU. Here there is room for a re-examination of our public relations.

It does little good to have only the members of our parish organizations hear about the role of the Catholics in the United States, the statements of such Catholic leaders as Archbishop McNicholas, and the all too well documented fact of Catholic leadership in race rela-

tions. If this entire section of my report can be summed up in a single phrase it would be, "In the matter of Catholic-Protestant relationships, don't lose your head, use it."

The organization which promoted Proposition 16 took for its title the fair sounding name, "Californians for Public Schools." It obviously believed that it could easily foment an unfortunate public school vs. private school controversy, but the effort of this group to establish itself as a recognized spokesman of public school interests failed. No active public school administrator permitted his name to be used by this group.

Moreover, this organization during its short life did not support a single public school bond issue or contribute any funds to public school programs. On the other hand, many public school officials spoke out to condemn Proposition 16. Prominent among these were five members of the California State Board of Education, the Junior Past President of the California Teachers Association (an NEA affiliate), the Los Angeles City School Board, the President of San Francisco City College, et al.

Californians for Public Schools made a desperate effort to obtain the support of the Parent-Teacher Association, and they publicized a general state-

ment of policy by that group as a direct endorsement of their position. Mrs. J. Frank Snowden, State President of the California Congress of Parents and Teachers, vigorously rejected this effort to place the PTA stamp of approval on Proposition 16.

As the campaign drew to a close this paper organization, *Californians for Public Schools*, did not have one recognized public school educator publicly identified with it. Although they widely criticized private, non-profit schools in the areas of accreditation, citizenship instruction, the college performance of graduates, the textbooks used, and community divisiveness, no public battle between public and private education ever began.

Here again, Catholic school people the country over will note a lesson from the discomfiture of Proposition 16 proponents. The success of a campaign depends upon cordial community-wide understanding and support. The effort to go it alone in civic matters is doomed to failure.

From this campaign against Proposition 16, certain conclusions would seem to have nation-wide application. First of all, the POAU does not represent a viewpoint that is acceptable even to most Protestants. The meetings in California sponsored by that group were

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always sparsely attended. Moreover, the irresponsible statements issued by that body seemed to be a source of embarrassment to their Protestant confreres. It would be unfortunate if any Catholic priest were to allow his understandable irritation at this group's program to cause broad, scattergun rebuttals.

Secondly, there can be no doubt that the Masonic Lodges are opposed to non-public schools below the college level on policy. However, it is equally clear that this official policy is not shared by many, if not the majority, of the members. At least in California it was evident that many Masons did not go along with their leaders in this matter. Hence, there is little further need to counsel the value of tact in such a situation.

Thirdly, it would seem that in this case, at any rate, the Masonic Lodges over-reached themselves as the self-proclaimed sole champions of the public schools. For many years their attitude irritated many non-Masons. But during the campaign many responsible public school officials were embarrassed by the accusations made against religious-sponsored schools by their self-appointed "champions." Public school administrators with budget problems appreciate that every element in the community has a stake in the tax-supported schools, and the time has in-

deed come where Catholic citizens might give even more evidence of their deep interest in all the schools of their community.

Fourthly, in all controversy the paramount importance of charity and prayer cannot possibly be overemphasized. We with the fighting blood of Irish Kings in our veins, may sometimes feel an almost uncontrollable urge to strike the opponent with the very weapons that he himself is using. That the great virtue of charity still brings its own reward can be found in the victory margin of 1,760,707 votes achieved by the private, non-profit schools in the Proposition 16 fight. The almost unbelievable size of that margin would defy explanation if we did not also remember the campaign of prayer carried on during the entire struggle by our school children. In a very special way they appealed to their Guardian Angels for both the defense of their schools and the explanation of its purpose to others. If prayers were not the answer, then, how could one explain a victory margin in 1952 of 77,477 votes and a victory margin in 1958 of 1,760,707?

It is hoped that some day a history will be written to include every element in his campaign, especially the beautifully coordinated efforts of the Hierarchy and their dedicated lay leaders.

The Golden Age Club

A program
for the aged

PITTSBURGHER

THERE is a new problem, becoming more acute and far-reaching in our time, that should be of great interest and concern to the parish priest. It is the tremendous increase in the number of the aging. Medical science has so increased life expectancy, that the number of older persons is rapidly and constantly growing. All over the United States there is taking place what might be called in the language of those who study population, a demographic revolution.

We are living in an age and a society where the accent is on youth, and the old are often rejected. In this changing era of so many aged people, a new chapter in pastoral theology concerning the senior citizens of the parish might well be written. Basically, however, ours is the same problem alluded to by St. Paul in his teaching on the Mystical Body: "For the body is also not one member, but many . . . yea, much more those that seem to be the more feeble members of the body, about *those* we put more abundant honor . . . If any member suffer anything, all the members suffer with it."

A numerical picture will show the acuteness of the problems which arise from the

sharp increase in the number of the aged. In 1930, the United States had six and a half million persons over sixty-five years of age. In 1940, there were nine million. At present, in 1958, there are fourteen million. And by 1965, there will be more than twenty-two million. At present the number grows a thousand a day—a million in three years!

Every diocesan priest is confronted with the problems arising from the increased numbers of aging parishioners. It is true that these problems may not be as great for the priest in the suburban parish as for priests in the long-established city parishes. Nevertheless, this is not just a phase or an era through which we are passing. This is an unprecedented sociological fact.

Parish priests are appointed from parish to parish. The residence of our aged parishioners remains unchanged. Often these are people who have been the backbone of the parish over the years, who have labored for, and contributed generously toward parochial projects—perhaps even helped the first pastor to establish the parish. These same people, now in their quiet and necessarily limited mode of life, find

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themselves living in a kind of parochial obscurity—inadvertently overlooked because of an imposed parochial inactivity—even in some cases unknown to the current pastor of the parish. These fine people may come to the attention of their pastor or his assistants only at the time of illness or for the administration of the last rites.

Every parish priest should have a vital interest in the welfare of the senior citizens of the parish who have given so much, throughout the years, to the development and strength of the Church in general—and, more particularly, to their own parish. The inexorable trend toward greater longevity and more old people in the parish must be accompanied by some parochial changes geared to meet the needs of the older people in the parish who are often living on limited incomes or have exhausted their resources—not without having contributed generously to the parish over the years. Many of these older people are rejected by their children, by industry, even by some phases of local society—but they should not be rejected by their parish priest.

What the Priest Can Do

The parish priest can help the aged socially as well as spiritually, and he can be of much assistance in their material needs. He can help them in these three ways by, first, be-

coming aware of their needs.

Age narrows one's social range—children marry and move to their own homes. Mother and dad are left alone—mostly mother, for there are more aged women than men. This kindly old soul could be living in an apartment in the parish—maybe only in a room. Although health may be good, the life is lonely. There is little or no companionship with contemporaries. It is a false idea to think that because old people do not belong to many groups or make new friends, or enjoy new activities, they do not desire them. Older people still desire—and need—to socialize, to belong as friends to other individuals and groups, to participate in activities, and to meet new people.

A parish priest can help the oldsters in the parish to find this social relationship by starting a Senior Citizen Club or Golden Age Club, providing a program for the old people of the parish that will fill in a day with activity to challenge their abilities, preserve their personalities, and partly fulfill their need for companionship and acceptance in society. The rapidly growing demand for such organizations should be recognized and promoted as an established parochial activity.

The parish hall or auditorium could be used as a meeting place. A list of the elderly people of the parish can be

THE GOLDEN AGE CLUB

obtained from the census files. Invitations can be sent announcing the opening of the Golden Age Club. The bulletin and pulpit may be used to publicize it, telling the parishioners that the club's objective is to re-ignite the interest of the older people in the parish, to provide recreation and entertainment for their age group. The program will develop once the club is started. Activities will depend upon the available space and facilities.

Weekly Meetings

A possible start could be a weekly meeting—one afternoon each week, from one o'clock to four. More frequent meetings may be arranged depending upon the number attending and the interest of the people. Transportation, a basic need at first, can be solved by use of the parish bus, or with car and taxi pools. Many parishioners will volunteer car service. Eventually club members will find their own means of getting to the Golden Age Club functions. The program may be decided following a survey of the interests of the members. Many are happy to spend hours reminiscing about old-times, while the majority prefer to play checkers, cards, and similar games. Some will want to read or watch television. In time, there can be injected into the program singing, occasional parties, films and talks.

A lunch at the close of the afternoon is most essential. This provides an opportunity for light conversation and friendliness not possible under more formal conditions. This involves probably the only expense, and it is negligible if existing parish organizations are encouraged to sponsor the project. Gifts for the games can be very inexpensive and are easily obtainable through the women's organizations of the parish. A monthly birthday party can be very enjoyable. Also picnics can be planned. Oldsters take a very cheerful part in singing and entertainment. An afternoon can be set aside for a trip to a museum or ball game, as well as for a handicraft period. A hobby group can be formed and some of the novelties entered into hobby shows.

Spiritual Assistance

By virtue of this kind of organization, the aged are brought close to the parish church, a tie which they do not want to lose. At these gatherings of the senior members of the parish, a priest should be present at least part of the time. The old people receive an incredible lift and much consolation whenever they have the opportunity of talking with a priest. He should impress upon them the great value to the parish of their prayers and sufferings. A renewal of religious practices can

be combined with the social benefits. If the group meets on a Friday afternoon—which is a very desirable time—they can assist at an evening Mass on the first Friday of the month. And with the new laws for the Eucharistic fast, the lunch can be timed so that the old folks may receive Holy Communion. At times there could be arranged group recitation of the rosary and benediction, as well as an opportunity for club members to get to confession.

With the growing number of aged in our parishes, pastors may consider the installation of hearing-aids for confessionals. Front pews may be reserved for the aged, to facilitate their going to Holy Communion. Bannisters and railings may be provided where steps are many and steep, and even accommodations for wheel-chair parishioners.

Economic Aid

One of the most effective ways of preserving the older people's close ties with the parish is by mailing the weekly bulletin. This practice personalizes a parochial contact, even though the recipient may be absent from church because of illness or because of residence in one of the diocesan homes for the aged. Visitations from parochial societies of both men and women can secure these ties, as well as assist the busy

parish priest in his apostolic work.

Another very important aspect of a parish program for the aged is contained in the parish priest's ability to render assistance to their economic problems. Many have very little income—some, no personal income at all. Others depend upon their children or relatives. Or perhaps they receive some pension, veterans' compensation, or disability income, for a minimum standard of living.

Financial help is provided both by the federal and state government. Social Security, which is also called Old Age, Survivors', and Disability Insurance, is a federal payment. Dependent upon the working years of an individual covered by Social Security, such assistance is due the person or dependents out of justice, as well as law. Yet many aged may not be aware of their share of Old Age or Survivors' Insurance. Also most states have programs of public assistance which provide grants for the aged.

The parish priest should have a general knowledge of both Social Security and public assistance in guiding the aged. There are many old people who know very little about where to seek aid, how to seek it, or where to inquire as to their eligibility for the help to

THE GOLDEN AGE CLUB

which they are entitled by law. It is the duty of the parish priest to help them find out. Incidentally, it is well to have one member of the St. Vincent De Paul Parish Conference who is well informed in these matters.

The publications from the Social Security Office and the State Department of Public Assistance should be established reference material in every rectory. One can also contact Social Security and public assistance workers who will listen very cooperatively to a person's plight and quickly advise if they are entitled to any financial aid. Some offices have "outside workers," who will visit the home to interview the individual who is incapable of coming to the office. In addition, the Central Office of the St. Vincent De Paul Society is prepared to advise in any case requiring special attention whereby public assistance may help. Catholic Charities will aid in the placement of an individual in one of the homes for the aged in the diocese, or will give financial aid to meet

an emergency, depending upon the existing situation.

Our old people are individuals—each the likeness and image of God, as much as our infants, our youth, our younger adults. These fine old-timers in the parish love the Church in which they have had a great interest over the years. The concern of priests in the parish for these people is a way of showing gratitude for their many efforts. Most of all, they know they are not forgotten. Their interests and sacrifices of "yesteryear" are appreciated, even though the priests of their younger days have gone to another part of the diocese, or have died.

Any consideration given them, in the way of spiritual, social, or material assistance, is appreciated more so by the aged than any other group in the parish. In many cases, the aged might need very little help, but they need that little, so much. They find the parish priest and the parish church, the most trusted link between earth and the promise of eternal happiness.

Rare Books

The single book which has brought the highest price at an auction sale is the **Bay Psalm Book**, the first book printed in the English Colonies in America. The price paid for this book was \$151,000. Second to the **Bay Psalm Book** is a copy of the **Gutenberg Bible** which sold for \$106,000 in 1926.—Fr. Lahey in **Ave Maria**.

Renaissance of Catholic Debate

ROBERT CONSOLINI

Experts for your people

THIS story may be apocryphal, but it is said that after a night of pitched battle in June of 1779, the commander of the British frigate *Serapis* directed his vessel abreast of the U.S. frigate *Bon Homme Richard* and confidently asked, "Do you give up the ship?"

"We have not yet begun to fight," replied John Paul Jones from his poop deck; and then, so the story continues, down on the main deck, amidst fallen sails, tangled rigging and burning planks, one bloody and dirty canoneer turned to another and murmured, "Some people never get the word."

The point of all this is that we at The Savage Lecture Service are operating the only coast-to-coast Catholic lecture bureau in the country, and in our battle to stage a "Renaissance of Catholic Debate," we are probably listening to a "word" different from that which the public is murmuring.

Briefly, the history of this "word" goes back to 1946 when Alma Savage, recently of Sheed and Ward, began placing Catholic speakers before Catholic audiences. Over the

years the bureau serviced more and more sponsors, but eventually two crises evolved: 1) the advent of television with its lure of comfort, convenience, entertainment, and information; 2) higher transportation costs to the speaker which, in view of diminishing audience attendance, precluded a proportionate increase of honoraria.

And yet, despite these two developments, there were forums, organizations, schools and colleges, still seeking stimulating speakers of stature. It was upon this foundation of eleven years of service that I came on the scene a little over a year ago with two ideal advantages: I had recently left an academic world that was still firing my desire to pursue information, and my only other working experience was as a literary agent for the entertainment media of television, motion pictures, and the legitimate stage. Alma herself is now devoting her full energies to her own flourishing Catholic literary agency, and I—perhaps on my own little poop deck—am reveling in the challenge of battle.

But contrary to what might be expected, the facts assert that a renaissance of Catholic debate is being staged, and that

Mr. Consolini manages the largest Catholic lecture service in the country.

in any sufficiently broad geographical area of the country, the demand for speakers is greater than the supply. Especially heartening is the subtle fact that the most popular speakers and topics deal with specific points rather than with the general nature of any given issue.

Paradoxically, television might be credited as the trigger for this phenomenon, and although the conflicting pressures behind the renaissance may be involute, I think the future direction is clear.

Madison Avenue Creates a Demand

The advertising agencies on New York's Madison Avenue will tell you that if you will place your leisure time at their disposal, they will sell you products. They will attract your leisure time through newspapers, magazines, radio, motion pictures, television, or mail; and then they will entertain you, inform you, badger you, or cajole you — but they will sell you.

The "they" on Madison Avenue are the active communicators, and the "we" of the public are the passive acceptors. But "it's a long road that has no turning," and the egos of "we" who are passive acceptors are fomenting rebellion. We, too, want to be heard. We have questions that go ignored, we seek the stimulation

of discussion and, ultimately, we, too, want our considered opinions to be heard and to bear influence.

In other words, it might be true that Madison Avenue has put us into a state of latent "debate"; but before we find the right people to question, the stimulating people with whom to discuss, and before we express considered opinions, who constitute "we" and whom will our opinions influence?

From my own professional point of view, I am as interested in a lecture audience as I am in the speaker, and unless the audience is academic, I usually encounter two general types—the audience composed of "arrivers" or the audience composed of "comers."

The "arrivers" are the people who have passed child-bearing. They are my own parents, my aunts and my uncles. They are the element of stabilization in the community who lend direction, support, advice, and the prestige of accomplishment. These "arrivers" were young men and women in an era that was devoid of the pressures of Madison Avenue and the lure of television, and they grew up amidst the entertainment of the silent movies and the information of the formal lecture. If the auspices for these present-day formal lectures are Catholic, these "arrivers" are especially there, perhaps because there is a strong association

and identification with what a formal lecture means, and probably because by their very presence they are in some way contributing to an abstraction called "Catholic Action."

The "arrivers," then, will lend their support and will contribute their presence; but, by and large, they are not the debating public: they have answers, not questions; their experience is stimulating; their opinions are considered; and they influence their children, their grandchildren, and those who work for them.

The "comers," however, are the young people who are finally getting settled down to their careers, their families, and their do-it-yourself kits. We "comers" don't have the leisure time to read the books, magazines, and newspapers we should read, or to patronize the motion pictures, television, or radio programs we should patronize. When we are asked to appear at a formal lecture, at a meeting, or a discussion, there had better be something at stake that is of pressing importance to our own lives, and "Catholic Action" has to have something to do with our growing families and our own futures.

And yet, if you present us with a specific point on any given issue that has direct bearing on our growing families and on our own futures, and if

you promise that we won't be bored, fall asleep, or be lectured to, we will take a chance and come. And if the evening or Sunday afternoon answers our questions, stimulates our family discussions, codifies our opinions, and arms us for our next encounter with our non-Catholic neighbors, then be assured that we will somehow find the time to come again; and if the proceedings of the evening or afternoon should be called a part of "Catholic Action" by the pastors and the "arrivers," then you may call it that if you wish.

The Market and Product Theory

Clearly, I believe that we "comers" are latently itching for debate. We are, in ourselves alone, a vast potential market for a specific amount of information presented in a given amount of time. Do not hope to give us "Contemporary Catholic Culture" in 45 minutes, plus 30 minutes question period; rather, give us eight installments of this theme, at the rate of one installment per month from September through May. Tell us about contemporary Catholic contributions to literature, art, education, science, etc. Or tell us about Catholic versus secular education; define, illustrate and pinpoint the national Communist threat; or, in analyzing the religious, political, economic, and social situations in

eight geographical "trouble spots" of the world, show us—do not tell us—why these areas affect us.

But if we "comers" are subconsciously seeking a market place that offers a renaissance of Catholic debate, should new booths and stalls be erected for our benefit? Should there be a new parish lecture series or a diocesan forum?

I think not.

Among many possible existing organizations, there are the sodalities, the Rosary and Altar societies, the Knights of Columbus, the Daughters of Isabella, the NCCM, the NCCW, the CYO, the Holy Name Societies, and a host of others. At any given meeting of each of these organizations, the attendance is probably dreadful. You can serve milk and crackers, tea and sandwiches, or beer and pretzels, but the attendance probably gets worse.

I think each of these organizations represents a booth or a stall in a deserted market place. But screen, select, package, and promote in each of these existing stalls and booths the product of a-specific-amount-of-information-presented - in - a - given-amount-of-time and I think the market place will overflow and a renaissance will be in full swing.

If, after first consolidating the present and potential interest in each of these existing organizations, there is still an in-

creasing thirst for information, then it is reasonable to establish your additional forums and speakers' series. Your "arrivers" will support you as patrons, and the printed program will bear their names as testimony to the \$25, \$50, \$75, or \$100 that they have been assessed. But perhaps even more practical is the First Friday luncheon, the young couples' dinner meeting, or the monthly communion breakfast. If the parishioners can afford it, the meal away from home is a good framework within which to make your point.

In other words, the Product and Market Theory says that until the Product is presented, the Market will not become evident. The Product is information, and the Market is the quest for information.

Three Resources

All of this projected speaking activity implies that a boundless source of speakers is available, and that each speaker qualifies for the monsignor who noted, "He's got to be a combination of St. Thomas Aquinas and Bob Hope for \$75."

The reality is that the speakers whom you want and whom I want are men and women who are leaders in their professional fields and who can speak. There is also the reality that men and women who can speak are not going to maintain their professional leadership if they spend their time

speaking instead of being behind their desks, typewriters, books, or in their laboratories or offices. Each speaker knows the value of his time, and when he says \$50, \$100, \$200, \$500, or \$1,000 for a particular address, he knows what he is saying.

The paid speaker, however, as soon as he accepts an honorarium, becomes a professional speaker who is free to add "lecturer" to his row of academic degrees and professional titles. And yet, no mention is made that he is a bad speaker, a mediocre speaker, or an exceptionally fine speaker.

There are also the political or charity speakers, who give freely of themselves and their time so that a political office may be gained or retained for themselves or for their party, or so that a job or industry will be better understood, or so that they themselves will no longer go misunderstood.

The good speakers who are available "For the Greater Glory of God" are few and far between, and they are precious treasures to those organizations that manage to attract their attention.

A Structure That Services

Although our present catalogue offers speakers from \$100 to \$500, there are "supplements" to the catalogue in the Boston, New York, Philadelphia, Rochester, Baltimore, Pittsburgh, and Chicago areas,

offering local speakers for fees between \$50 and \$100. Within two years, representatives will be covering an additional 15 key areas throughout the country, providing a network through which the best speakers of any given section of the country can easily be available to another section.

These local representatives know the area conditions and situations, and they are in a position to "service" quickly and efficiently with advice, publicity, and promotional material. During this past year, we have devised a communications system that allows any representative to close an engagement on a moment's notice for most speakers across the country; and, structurally, we are organized to offer more specialized topics and speakers as the volume of business increases.

The Influence For Good or Evil

Ultimately, in this network of speakers' representatives is the implication that the intimately and personally spoken word can in itself become a medium of mass communication. Through the decisions of thousands of program chairmen across the country, the thinking of millions of people can be influenced and, in turn, their thinking can influence the actions of millions of others. We know that through this potential medium of com-

munication the influence for good or evil can be presented with immediate "feedback" from the participating audience; and yet we also know that some of our most distressing opposition is engendered in the attitude: "It can't happen here, there are no dangers or issues facing us here, no excitement can be created here, there is no interest here, and there is no need for your renaissance-of-Catholic-debate nonsense here."

We do have a sneaking suspicion, however, that unless parishioners are thinking for themselves by being constantly

lured into thinking for themselves, the "It can't happen here" attitude will crumble into, "Apathy is leading the parishioners into trouble here."

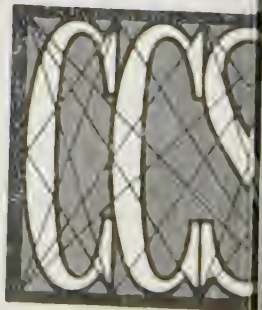
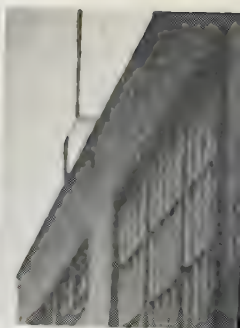
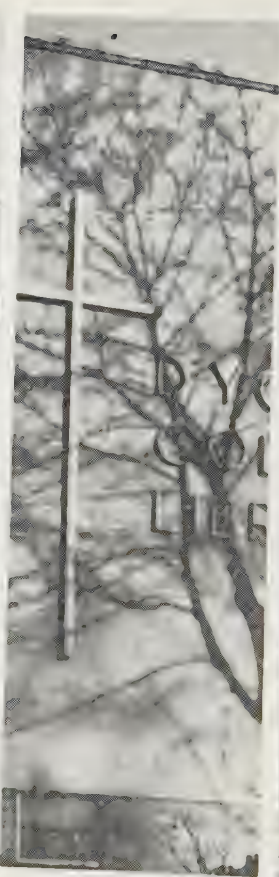
In our offices at 108 East 37th Street in New York City, there is nailed to the door a reproduction of the Portsmouth Ensign. It is a golden eagle carved of wood, beneath a red, white and blue banner that reminds us, "Don't Give Up The Ship." Even though we know what is being murmured down on the maindeck, from here on the poop deck we know that we haven't yet really begun to fight.

Eloquent Testimony!

A Belfast minister, who was staying at a house where many good things had been prepared for his coming, disappointed his hostess by declining most of her delicious dishes, giving as an excuse that he never could eat just before he preached, as it hindered his oratory.

She herself did not go to church, but her husband did, and when he returned, with the usual feminine curiosity about the strange minister, she called out before he could mount the stairs, "Well, how did he preach?"

From the floor below the answer was shouted, "He might as well have et!" — **Irish Presbyterian.**



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More on Regimentation

RT. REV. H. D. BUCHANAN

A debate continued

IN his article, "Regimentation?

Never!" Father McGirr answers mine entitled, "Regimentation Works." I did not say "Regimentation Always Works," but Father McGirr apparently prefers the sweeping statement. I seem to recall that the universal negative is the most difficult proposition of all to prove. It is easy to establish the contradictory of "Never," by pointing out that every religious order has its ironclad rules which the member must obey under the penalty of expulsion. They could not exist as organizations, otherwise.

The Church also requires attendance at Sunday Mass, abstinence on Friday, and observance of the other special rules enacted by different Popes, or Councils with Papal approval.

The everyday routine of our schools likewise is under regimentation with few complaints. So we can hardly admit Father McGirr's "Never."

Throughout his article, Father McGirr opposes regimentation to devotion as though they were totally incompatible. Since they are not contradictions, the fact that they cannot exist together is a matter of

evidence. Unless Father McGirr is prepared to hold that the rules noted above of Church, religious orders and schools are useless aids to devotion, we will suppose that the question becomes a matter of quantity: In the case of a given rule under given circumstances, does regimentation produce more harm than good?

Here is Father McGirr's presentation:

Since the Church prescribes attendance at Mass only on Sundays and holydays, by what authority does the pastor force his will on the children?

I answer, "By his authority as pastor conferred by the bishop." Exactly as the bishop, likewise, "forces his will" on both pastors and people. I doubt much if Father McGirr would refuse obedience to his bishop because he did not find the matter explicitly proclaimed in Canon Law.

Next: If the school rule of daily attendance at Mass "were really effective in its spiritual results," why has no Ordinary of a diocese "demanded it all over his diocese?" Very well: If the rule be distinctly harmful, why do not Ordinaries prohibit it? The custom is fairly widespread. That question applies either way. Of course, the

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answer is that having appointed a pastor whom he believes competent, a bishop leaves many particulars to the pastor's judgment. Many practices, good and effective in one parish, would not apply to others.

"One obvious reason could be the fact that a habit is acquired only in proportion to the intensity and the desire of the individual to acquire the habit. This is a psychological fact that needs no proof."

Ipse dixit. Nevertheless, we would like to have some further authority for that crucial word "only." Construed strictly, that would eliminate the necessity for any action whatever to form a habit. But even if taken in a looser degree, I dislike the idea of burning all the books I possess which are of a contrary opinion, and I know of many persons who have formed habits of which they are quite unconscious.

The rules of many religious communities would have to be revised, also.

Not Like Soldiers

The argument from getting up early in the Army is no parallel. The soldiers got up for a specific purpose which ceased when they returned to civilian life. There was no habit involved. However, some see the value of early rising and continue the practice.

The reason for daily Mass persists throughout life and Fa-

ther McGirr has not shown that this reason is not emphatically and attractively presented to the school children at a Mass included in the school program. In our case, we try to do just this.

"Check the attendance of children when First Friday during the school year comes during vacation week . . ." Well, let us also check the number of those present who were not regimented. Unless this is better, what is proved? What if the children do discontinue daily Mass as soon as vacation arrives? In the first place they do *not* all drop the custom. And even of those who do, do they on that account get no credit for the Masses they have heard? Is no good action of value unless it be prolonged indefinitely?

"Regimentation ignores the fact that while every virtue is a habit, not every habit is a virtue." I do not see what he means here. It is difficult to believe that any guides of children do not know that there are bad habits as well as good ones. Those who believe in regimentation are not all plain fools. It looks like just another of his sweeping statements.

Again, in the next paragraph Father McGirr draws an antithesis between virtue and regimentation, which I have answered above.

Regimentation "cannot develop a true habit." Please

elucidate. What is a "true habit?" Regimentation prolonged does develop several varieties of habits and can be a powerful help in developing spiritual habits. (Consult any approved work on spirituality.)

"Is it any exaggeration to say that some who have the habit of attending Sunday Mass are constantly in mortal sin?" Wow! — "constantly in mortal sin" is a large presumption. Here, however, Father McGirr does hedge a bit and makes it "some." I cannot contradict this statement, for I would not fall into the trap of a universal and say "none are."

What's Wrong With That?

"So in these cases, the habit of going to Mass of itself has no effect on the spiritual life of the person." Of course, having supposed that the person is "constantly in the state of mortal sin," Father McGirr leaves no room for the influence of grace. Under his hypothesis, we must agree with him here. But — so what? Does he mean to infer that all who go to Mass from habit are immune to grace and completely reprobate? That necessarily they are "constantly in a state of mortal sin?" If not, why does he bring in this paragraph at all? Or does he have the idea that one motive necessarily excludes all others? Might not a person have a habit, a fear of Hell, a sense of duty, and a love of God at the same time? If not, I certainly

am in a parlous condition for I do have an ingrained habit in the matter. Must I get rid of this habit before I have any chance of grace? How am I to get rid of a pernicious habit of going to Mass? Would it help my spiritual condition to stay away for a year or so?

But then Father McGirr throws a sockdolager punch that sends me reeling to the ropes: He relates that a fellow seminarian "spoke most contemptuously" of a rule requiring daily Mass. How can I survive a wallop from such an authority?

Which brings us to another awkward dilemma: Were the college authorities so ignorant that they could not see the baleful effects of their rule? Or so guilty that they went right ahead anyway? Let us not try to escape between the horns by wondering if, just possibly, the college authorities might not have been quite as wise and sincere as the grouchy student.

As regards his remarks on Holy Communion:

As my teacher used to say: "*Cantat extra chorum.*" — He's barking up the wrong tree. For in the third last paragraph of my article, I state explicitly "the classes are marched to Mass and most of them fall in line for Confession. They are encouraged in this manner, but not forced. About 75% receive, with a higher proportion in Lent or on special occasions."

Again: *'Regimentation Is Forbidden'*

A second rebuttal

P. J. MCGIRR

IT is a happy privilege to be able to refute Monsignor Buchanan's article in the same issue. An excellent presentation of the evils of regimentation was made by our late Holy Father Pius XII in an address to Teachers and Pupils — April 20, 1956. He said:

"Doubtless a life in common, away from the natural surroundings of a child and under the regime of a rigid regimentation that is unable to distinguish between individuals, presents its own dangers. However small an error of judgment is made, the students will tend to become complete strangers to a sense of responsibility; they will be carried along like semi-conscious beings, by mechanical actions into a state of pure formalism in studies, in discipline and prayer."

"Strict uniformity tends to stifle all personal initiative . . . the unyielding urgency of regimentation sometimes fosters hypocrisy or imposes intellectual levels too low for some and too high for others; excessive severity ends by turning strong characters into rebels and

weak ones into spineless automatons . . ."

"Even the exercises of piety must be kept in proper moderation lest they become an almost intolerable burden and lead to disgust for spiritual things. Not rarely does one notice the deplorable effects of an excessive zeal in this respect. One has seen students even from Catholic schools where moderation was not practiced and a regime of spiritual exercises imposed that would be excessive even for young clerical students, return to their homes and neglect the most elementary duties of Christian life such as attendance at Mass on Sunday. Of course one must help and encourage young people to pray but always with such moderation that prayers will remain an agreeable spiritual duty . . ."

"Moral goods are not received as a gift from anyone, like an inheritance; they are won only by personal effort."

Monsignor, by his "ipse dixit," questions my authority for a very important statement. I'm happy to present my authorities. In "Thomistic Psychology" by Brennan, O.P. we read on page 263: "Habits strictly speaking are of one sort, namely opera-

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tional . . . We are interested here only in operational habits since these are the qualities by which our acts and powers are made perfect."

"The first thing we note about an operational habit is its character of permanency. Because of its firm entrenchment in the power, it is not easily lost. This is as it should be since, in most cases, habit is acquired only with laborious effort and frequent repetition. It requires solid effort. Only on condition that we are willing to expend such effort can it be established."

Page 268: "Increase and decrease of habit are measured in terms of intensity of operation. If the intensity of the act . . . is greater than the intensity of the habit, it will re-inforce the habit, . . . and in this manner repeated acts cause an augmentation of the habit. If on the other hand, the intensity of the act falls below the intensity of the habit, it tends to weaken rather than strengthen the habit."

In the *Companion to the Summa* by Fr. Farrell, O.P., vol. II, page 164, we read: "Earnest effort is the solid cause of habit. No one but God can slip a habit into our souls as a handkerchief is slipped into a pocket. There is only one way to get a habit and that is by our personal acts."

On page 168 he says: "Either way, true habit is increased by only one medium. That medium

is our own acts; not by every act but acts which are more intense, more earnest than the habit itself. Playing golf or tennis against excellent competition improves one's game, not only then but later; the thinker who limits his reading to detective novels or his conversation to mere gossip is on his way down . . . A lazy slouchy act less intensive than its habit does the habit no good, in fact does it positive harm."

Certainly only a lack of knowledge of these facts can explain the approval of regimentation by anyone. In the light of Fr. Brennan's comment on modern psychology on page 274, it seems to me that regimentation will be right at home in the Behaviorist-Response Psychology, or Freudian school.

Virtue vs. Habit

Monsignor also questions my statement that while every virtue is a habit, not every habit is a virtue. It seemed so obvious that I did not feel examples were necessary. I thought the personal experience of most of us in trying to keep the recitation of the Office, the offering of Mass, the Rosary, spiritual reading, etc. from being just a habit and nothing more, would be quite sufficient. But to illustrate further for Monsignor may I quote the late Pius XI: "Without piety, the holiest practices, the most solemn rituals of the sacred ministry will be

performed mechanically and out of habit; they will be devoid of spirit, unction and life."

The Monsignor says that devotion and regimentation are not contradictories. I simply ask the reader to remember Monsignor's example — army discipline, and in religion, forcing children to attend Mass daily. Is this not clearly a contradiction to the definition—"Devotion is the will to do readily what concerns the service—the worship of God." (Farrell's *Companion to the Summa*, vol. III, page 258)

Even casual reading of these authorities will have answered several objections of the Monsignor, so we shall not discuss them further. The remaining points that deserve comment I shall take in order.

In the light of what Monsignor has learned from Pius XII, Fr. Brennan, and Fr. Farrell, I'm confident that he will agree that "Never" was the correct term.

Obviously there is no comparison between forcing children to attend daily Mass, and the deliberate choice of an adult seeking perfection through the willing observance of the rules and regulations of the community he has entered and in which he chooses to remain. Monsignor's other analogies are even worse.

Until Monsignor quotes some authorities to the contrary, I will continue to consider his ac-

tion in forcing children to attend daily Mass as an abuse of authority. Why do not Ordinaries prohibit it? I don't know. Perhaps it has not been called to their attention.

Of course, a bishop assumes that the priests he appoints are competent but I suppose there is no bishop who will not admit that he has made mistakes!

I haven't Monsignor's original article on hand, so I don't know whether he mentioned there that he was making the attendance at Mass "attractive" to the children. But if it is attractive to them, why, Monsignor, are you afraid to give them their freedom?

An 'Absurd Inference'

Monsignor next takes exception to my quotation: "Is it any exaggeration to say that some of those who have the habit of attending Mass are constantly in mortal sin?" This statement of fact — not presumption — causes a powerful Monsignoral "wow;" loss of temper perhaps may explain his use of the words "hedge" and "trap." Then, from my words, Monsignor draws an inference that is absurd. The word "infer" here is incorrectly used by Monsignor. To infer is an act of the intellect. His statement is the result of an uncontrolled imagination.

Now, I don't mind Monsignor imagining anything, but I do resent very much the attempt to palm off this absurdity (and

here I speak very charitably) on me with the words—"does he infer." No, Monsignor, that absurd statement is yours and yours alone. You must take full responsibility for it.

The seminarian whose observations and whose person Monsignor treated so contemptuously can be happy that he is in such good company as that of the late Holy Father. Since charity thinketh no evil, Monsignor will be glad to learn that the seminarian was nothing at all like what Monsignor imagined.

Then Monsignor's awkward dilemma. I will answer the first horn by saying that that could be a good explanation. As for the second horn, the answer can be the "misguided zeal" spoken of by our late Holy Father Pius XII — flowing, say, from pride or vanity; or again a misuse of authority. So there is not much of a problem so far as this dilemma of Monsignor's is concerned.

Finally, thank goodness, Monsignor's closing paragraph.

I simply interpreted the freedom he mentions here in the light of his title—"Regimentation Works"—and in the light of his example—army discipline—where there is no freedom, and forcing the children to go to daily Mass. If the children are really free in this matter, then I am at a loss to explain why he included it in an article on regimentation.

May I conclude by agreeing with one remark of Monsignor's. Like him, I do not think that all proponents of regimentation are plain fools. For that reason I am confident that they will read carefully the words of Pope Pius XI and Pope Pius XII; that they will be grateful for having had brought to their attention the analysis of habit by Fr. Brennan and Fr. Farrell, and then will decide that regimentation has no place in developing the grace of Christ and the virtues of Christ in either the young or the old. Such a result would make this lengthy discussion very much worthwhile.



'With All Their Clothes On?'

A four-year-old girl was taken to Mass for the first time, and at the very outset, when everybody was kneeling down, she showed the usual disposition to talk. "Hush," said her mother, "they are all going to pray now."

"What," said the little girl, "with all their clothes on?"
— D. W. in the London *Tablet*.

The Breviary: School for Failure?

After sacrifice, our
principal duty

W. GREGORY GRAY

"WELL, here goes more purgatory!" With such an antiphon one priest is reported to have picked up his breviary and begun the burden of the day. The reference to purgatory may have been a metaphor suggesting the compulsion which necessitated his reading the breviary and the dryness he would surely find there. Or, more literally, he may have been referring to the penalty he knew he would be incurring for the way he knew he was going to "get through" his obligation. This article is inspired by a sympathetic awareness of the problem, and by a desire to lessen the purgatory to be found in *breviario* and *propter brevarium*.

The problem is actually hopeless unless the Office is viewed as prayer and unless prayer is viewed from a mature standpoint. "If I am Master, where is My fear?"

To speak to the unspeakable God, to be the authorized voice of the worshiping Church, to perpetuate through the centuries the echo of Christ in prayer: this is no light or casual matter. Christ made His own the divine complaint in *Isaias*: "This people honors me with

their lips, but their heart is far from me." More than one priest must feel pangs of conscience as he reads these words bravely from the pulpit.

The problem is, therefore, one of authentic creaturehood reflecting itself in reverential prayer. Hence if you are not interested in worship, you cannot maintain interest in the breviary. But it is, secondly, a matter of manful honor. "I am bound, O God, by the vows I have made to Thee; I will pay to Thee my sacrifices of praise" (Ps. 55). The priest has indeed committed himself. And many must be the sacrifices of time and energy made in order to praise God through the breviary. For would any earthly sovereign consider himself honorably praised if his courtiers addressed him constantly in mindless mumblings?

In the third place, this is a question of reasonable service—the *obsequium rationabile* of St. Paul. Must not a priest and a priest-to-be see to it that he *knows* what he is saying, and to Whom he is saying it, and why he is saying it? The Psalms are the core of the office, and they have been thus keenly described by Thomas

Merton: "The Psalms are the songs of men *who knew who God was*. . . . It is quite possible that our lack of interest in the Psalms conceals a secret lack of interest in God. For if we have no real interest in praising Him it shows that we have never realized Who He is."

Finally, a breviary poorly prayed will inevitably corrupt the dignity of all our prayers. On this score Michael Pfliegler has a frightening remark in his book, *Priestly Existence*: "For the priest, the Breviary is either a daily admission to the sources and greatest treasures of self-sanctification, or the school in which he gradually, but completely, loses all knowledge of how to pray." Here is a sober thought for those concerned with priestly defections.

A Few Proposals

I don't see how any priest can seriously deny the validity of these four points regarding the Opus Dei. What remains for most of us is the cold business of practical resolutions. But good intentions must come to cement themselves in daily life if they are not to pave some other place. The following proposals, then, would seem to be obvious.

From his earliest years in the seminary the priest-to-be should be encouraged to know the Psalms, to love them, and to understand them literally, historically, and spiritually. He must come to perceive how, in

Christian tradition, the Psalms are either spoken by Christ about Christ, or to Christ. In his hands such books should find their way as Callan-Mo-Hugh's *The Psalms Explained*, Mary Perkins Ryan's *Key to the Psalms*, Martindale's *Towards Loving the Psalms*, and C. S. Lewis' *Reflections on the Psalms*. Furthermore, since the Psalms flower out of the Old Testament context, masterly works like Albert Gelina's *Key Concepts of the Old Testament* ought to be required reading.

In addition, why shouldn't his Latin course prepare the seminarian better than it seemingly does for Church Latin. Isn't it pathetic how lay-people using the English breviary can innocently embarrass their pastor by exclaiming (as has actually happened), "Wasn't that a prince of a sermon by St. Ambrose in this morning's matins?"

For those who are energetically eager to improve their grasp of the Latin breviary, I strongly recommend a recent publication by Pustet, *The Hours of the Day*. Here in one volume and in opposite columns, all the breviary matins is available in Latin and English. In any case I see no reason why a person should not annotate his breviary wherever a difficult word appears. If he did this but once or twice a day, he would soon have man-

parks of meaning to ignite those dark, dry pages. (Incidentally, ball-point pens are perfect for this task.) Should you be intent to understand even the hymns, persuade your best friend to buy you a copy of Britt's *The Hymns of the Breviary and Missal*. He will have proved himself a friend indeed.

Distractions, Fatigue, Haste

Besides the language barrier, the big dragons in this whole problem are distraction, fatigue, and haste. Regarding haste, St. Francis de Sales branded it as the assassin of prayer. Enough said. Except that habitually leaving the bulk of the office till the fag end of the day, or squeezing it in breathlessly between "more important things" is spiritual suicide on the installment plan. In such situations haste and fatigue will form an invincible triumvirate with distraction.

As for distraction itself each priest must mobilize his own ingenuity and self-knowledge to maintain an honorable co-existence with an inescapable minimum of mental wanderlust. But negatively and universally, background TV, hi-fi, and radio are inexcusable competitors for a priest's attention at prayer time.

On the positive side and privately, these following techniques have helped at least one priest considerably. First of all, he keeps a ball-point pen con-

stantly at hand. When something to be remembered pops up and distracts him, he jots it down on the back of the ordo sheet and lets the paper remember.

Furthermore, he is incessantly on the lookout for key or striking ideas in the Psalms or lessons. These he marks off with the pen, and they later serve as workable signals to distract him back to what he is reading. Here are a few samples of this stratagem:

You are reading along in Psalm sixteen on Monday morning, your mind skating blankly over the glossy, glassy pages. Suddenly four words bracketed by red lines trip up your abstraction: "Satiabor, evigilans, aspectu tuo."

"Why did I mark those words? Oh, yes; they are a perfect definition of heaven. But buckle down now! Your thoughts haven't been very heavenward the last few minutes."

Or, take the five Psalms at Monday lauds. They contain at least nine references to God's kingship. These underlined references will catch your eye every time you read those pages.

For Special Intentions

I would like to pass on another means I've found useful in riveting my attention or recapturing it when stolen. Many times a priest promises others (and himself) that he will pray

for a variety of intentions. When he remembers these needs he finds it easy to summon up a special intensity and eagerness to vitalize his prayers. Why not pit this natural aid against the difficulties of the breviary?

Here is one way to implement this idea. Assign to each day of the week a particular group of intentions, e.g., Sunday: family and relations; Monday: the Church, diocese, parish; Tuesday: the deceased; Wednesday: friends and special acquaintances; Thursday: various "problem" groups — the sick, alcoholics, fallen-aways, the scrupulous; Friday: priestly duties and needed virtues; Saturday: civic, national, world intentions.

Next, assign the Psalms or Psalm — divisions throughout each day to specific persons or intentions within a general group. Once again a ball-point pen can do the trick for more or less permanent intentions to be neatly inscribed at the top of each section. For temporary intentions a well-sharpened pencil will serve the purpose.

I realize that this may all sound a bit mechanical and perhaps even distracting. I can

only plead my own experience. I first worked out this plan in the summer volume of the breviary during an annual retreat. The results in attention and fervor were for me quite noticeable. All the more so when I came to the autumn volume and used it awhile before I could transcribe the annotations.

Parenthetically, sometimes the inscribed intention can later be linked to the Psalm itself with surprising aptness. Thus the Psalm dedicated to my own prayerful use of the breviary begins aptly with the words "Exsultate Deo . . . sonate psalterio." Sometimes the accidental connections are more whimsical, e.g., the Psalm dedicated to my duty as a preacher asked bluntly, "Auribus percipe, Deus Jacob."

Seriously, though, the breviary as an obligation is sufficiently grave and time-consuming that no expenditure of effort is squandered if more intelligent and nourishing devotion is the result. The priest who is not a man of prayer is a failure. Since the recitation of the Divine Office is already an obligation, there is no better place for him to start guaranteeing that he will be a success.

Tiara Boom-de-ay!

Dipping into W. I. O'Neill Daunt's *A Life Spent for Ireland*, we find this entry under the date of June 27, 1881:

"A Protestant gentleman, Mr. Marmion, living at Rineen, Co. Cork, writes to the *Cork Examiner* to repudiate the suspicion of his being an Orangeman.

What Is a Sister?

Braver than a soldier. . .

JOHN E. LEONARD

THE young priest came up the stairs, beaming, confident, sure — as self-assured as only a young priest can be.

"Where is my room, Padre?" asked our overnight guest. "I want to tell Sister where to put my bags."

Behind Father came our middle-aged Sister Housekeeper, laden with the two bags of the visitor. Actually, she knew where Father's room was. She, not I, had spent the day getting it ready. Sister climbed another flight of stairs, deposited the bags, while Father repaired to the chaplain's room to whet his appetite for dinner. Later he would impart words of wisdom to the novice who had entered the order under his guidance.

Father Preacher, by his own choice, the monthly Conference Master for the novices, requested that henceforth his Holy Hour be conducted in the Main Chapel, so that all the Sisters of the motherhouse might have the advantage of his oratory. His first subject to the new and enlarged audience was "Fallen Away Priests," with the personal assurance that of his own knowledge there are fifteen priests out somewhere in the world (which makes the percentage something like .0015 if you want to keep score).

What is a Sister? Someone to

carry bags? — or someone to sit dutifully while an overzealous Father tells her about the migrations of a few priests, and leaves the chaplain to explain as best he can, what happened to the few?

A Sister is more valiant than a soldier. That may sound like a stereotype without stereophonic sound. I have seen hundreds of soldiers bleeding to death, crying in agony, giving their all for something, they knew not *what*. They were my friends — the bravest people I have known — until I became associated with Sisters.

In a war, it is comparatively easy to be a hero. You do what you are expected to do. You get through it or you don't. If you don't, your memory is honored. If you do, you have medals. But a young woman entering the novitiate is not fighting a war, in the literal sense. She is giving herself, heart and soul, her whole being, to God, without the romantic overtones of bands, bugles, parades, uniforms, medals. No one would ever accuse a Sister of being sentimentally inclined to the incongruous habiliments decided upon by some superiors.

The young woman gives herself unreservedly to God. That does not necessarily mean

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kneeling in chapel for hours. It may mean washing laundry, cleaning rooms, helping the sick, sitting in class — in fact, doing things that the girl would never be expected to do at home and, if expected, would scorn or spurn!

This same young woman is quite aware of her potentialities — as a wife, mother, P.T.A. member, and ever so many other opportunities that are clamoring for young and fresh talent. The need for these women is so great, the good they have accomplished is so beyond

all imagination, that one may wonder where the Church would be today without them.

A Sister is a woman who has given herself to God without reservation. It may mean carrying a priest's bags (but shouldn't) and listening to a sermon about wayward priests (again, it shouldn't). Yet with all the things it shouldn't, Sister is one of the most solid foundations of the Church, and at a time when a solid foundation is more important than some of the words uttered by some priests.



The Power of the Cinema

"Once the Cathedral builders and the troubadours, interpreting truth, created a beauty that was as current as language and almost as essential as blood. Then came the printed word to spread confusion, to throw a twilight over the world in which men became little more than shadows chasing shadows. But now, we have a new art, luminous, vivid, simple, stirring, persuasive, direct, universal, illimitable—the animated picture. It can create a new people, gracious and graceful, sensitive, kindly, religious, a people discovering in beauty the happiest revelation of God. No art has ever had the future the motion picture has. If it fails, no art shall have had as great and lamentable a failure."—From "Mr. Blue," by Miles Connolly.

Questions on the Liturgy

Nine responses

WALTER J. SCHMITZ, S.S., S.T.D.

JUST what constitutes a liquid seems to have a very broad and wide interpretation in the minds of some priests. Please explain just what is meant by "quoad potum" in the legislation about the Eucharistic fast.

Father John C. Ford, S. J. (*The New Eucharistic Legislation*) states the following: "*Per modum potus*. If it can be poured and if one drinks it, it will come under this heading, even though it is rather heavy liquid or a very nourishing one, e.g., eggnog, chocolate malted milk, milkshakes, soups, liquids in which solids have been dissolved, for example bread crumbs. The meaning of liquids in this connection is different, therefore, from the liquids that are permitted between meals on fast days without breaking the fast. The Holy Office, queried as to the meaning of *per modum potus*, replied more than fifty years ago that it would include broth, coffee, or other liquid food in which there is mixed some substance such as, for example, farina, crumbled bread, etc., as long as the mixture does not lose its character of liquid food. Pap, gruel, potage, porridge, etc., are not usually sufficiently liquid to be taken *per modum potus*. One does not drink them, they are eaten.

"To determine whether a substance is a liquid and is to be taken *per modum potus* it appears that it should be considered before it is put in the mouth. For instance, ice cream is melted in the mouth and then swallowed, but it is certainly a solid beforehand, and is spoken of as being eaten, not drunk."

Canon Mahoney remarks that "it is liquid if one can pour from the containing vessel, and if it is in the state of liquidity before being introduced into the mouth. Thus solids such as soup cubes may be reduced to liquid in preparing a drink, and there is no limit to the process of strengthening a liquid with various additions provided it can still be called liquid in its final stage. To milk may be added beaten eggs, ovaltine, and all the various preparations designated for invalids. The result may be an unattractive brew but it remains a liquid in the common estimation."

VOTIVE MASS QUERY

If we choose one of the votive Masses allowed for the First Thursday, Friday, or Saturday, do we treat them as doubles and sing the solemn tone or ferial tone as in "pro re non gravi"?

The ferial chant is used in

all votive Masses other than solemn votive Masses, even when they are sung solemnly with a deacon and subdeacon.

MAJOR AND MINOR LITANIES

What is the difference between major and minor litanies? May we assume that, since the litany on Holy Saturday is no longer duplicated, we need no longer duplicate them on major or minor litany days, i.e., St. Mark's and Rogation Days?

"On St. Mark's feast the litanies are called 'greater' (litaniae majores), being older in origin and sung with more solemnity; on the Rogation days they are 'lesser' (minores)." (Fortescue-O'Connell).

The invocations are not doubled whenever the Litany is said apart from the procession, even if it is said in choir or by a group. However, the invocations are duplicated when the litany is said in procession.

MATERIAL FOR ALBS

A missionary Father visited our parish recently. We have an altar society interested in making vestments for this good Father. In view of the mildew problem plus the real advantages of durability and ease of cleaning, we wonder if he may have albs made of synthetic fabrics. He claimed certain concessions were made by Rome during the war years and he

wondered if these were still in force in the mission fields.

"It may be argued that nylon may be lawfully used in the making of a surplice, but its use in the making of an alb or tabernacle veil would seem to be contrary to the decrees." Thus writes Father Montague in *Problems in the Liturgy*. He goes on to remark that "similarly the decrees of the Sacred Congregation prescribe that the alb must be made of linen or hemp; other materials, such as cotton, wool, or muslin, are forbidden. Many authors argue that since a surplice is really an abbreviated alb the same rules should be applied to its material. This contention cannot be easily sustained."

The various authors and liturgical writers have always insisted on linen for the alb. In an emergency situation Rome might grant an indult permitting the use of a material other than linen.

PAROCHIAL PROBLEMS

a) *In regard to a priest getting permission to have something printed or published, does he need permission to publish a parish bulletin each week, if this contains nothing more than just mere announcements?*

b) *In regards to the ruling of the Sacred Congregation of Rites on March 7, 1956, it is not permitted that a film projector be used inside a church,*

QUESTIONS ON THE LITURGY

Would this also apply to the hall in the basement of the church? Would it be seriously wrong to show a movie in this hall occasionally?

a) The spirit of the law, it seems to us, would not require permission of the chancery or the Ordinary to print, mimeograph, or publish the weekly bulletin of announcements.

b) An approved movie shown occasionally in the church basement or hall, it seems to us, would not come under the regulations of the decree of March 7, 1956, forbidding movies in the church. Of course, it would be better if these occasional movies could be shown in some other gathering place, even though connected with the church property, if that were possible.

EUCCHARISTIC LAW QUERY

Why cannot communion be brought to the sick and infirm who are not dying but yet unable to go to church or chapel on Good Friday and Holy Saturday?

We know of no other reason than the fact that the Church law says they cannot receive Holy Communion on Good Friday and Holy Saturday. None of the commentaries on Holy Week give any reason for this legislation.

ROSARY OF THE DEAD

Recently a member of my parish asked me about the Ro-

sary of the Dead. I never heard of it and was not able to give an answer. Please let me know if there is such a devotion and something about it.

The Rosary or Chaplet of the Dead was composed by Bishop Plantier of Nîmes, France and indulgenced by Pope Pius IX in 1873. It consists of four decades or forty beads in honor or memory of the forty hours during which Our Lord remained in Limbo to deliver and conduct to heaven the souls of the just who died before Him. On the cross the *De profundis* or Our Father and Hail Mary are recited. A special prescribed prayer is recited on the large beads and on the small beads is said, "Sweet Heart of Mary be my salvation." The rosary is concluded by reciting the *De profundis* or one Our Father and one Hail Mary. This devotion has been highly indulgenced, particularly by Pope Pius IX.

SIGN OF THE CROSS

When the celebrant blesses the people with the monstrance at Benediction with the Blessed Sacrament, should they sign themselves? Our people do not have a uniform custom and a correct practice would be helpful.

Whenever a blessing is given to us by the priest, it is customary to sign ourselves and it would seem that the same custom should be followed when

THE PRIEST

the blessing is imparted with
the monstrance.

SHAPE OF TABERNACLE

We are building a new church and would appreciate some remarks about the shape of the tabernacle and the law regarding the same.

“The tabernacle may have any form, polygonal, square, round, but it is very desirable

that the upper part be domed or pyramidal; a) for the entrance to the tabernacle must be covered by the canopaeum, b) to prevent the top of the tabernacle being made a base for relics, statues, flowers, etc., which is forbidden, or the erection of a permanent Exposition throne above it, which is also prohibited." (O'Connell, *Church Building and Furnishing*)



'The House of My God'

Expelled by Henry VIII, Father John Gray, O.S.F., returned to England under Mary, to be again driven abroad by Elizabeth. He now sought shelter in the house of his Order at Brussels, where he was already regarded as a saint. The Protestants, however, having seized the town, attacked the friary, and he was urged to fly. He was now seventy years of age, and during the fifty years that had passed since his exile had always longed for martyrdom.

"Let us stay in God's house," he said. "Where can we die so happily as in the presence of the Blessed Sacrament, on the holy spot where we hope to be buried?"

He spoke in vain; the friars fled, and the mob entering the convent found Father Gray and Brother James, an English lay brother, alone on their knees before the altar of the Blessed Sacrament. The mob beat Brother James till he was left as dead, then turning to Father Gray they vilely abused and assaulted him. His prayers for mercy were met only by fresh insults, and one of them drawing his sword dealt him a mortal wound on the head, whereupon he said sweetly, "I forgive you the wounds you inflict on me," and expired, June 5, 1579.—Bowden's **Mementoes**.

'Colored Title' and Common Error

The Code of Canon Law

V. REV. PAUL R. COYLE, J.C.D.

WHAT is meant by the term "colored title" in connection with the interpretation of supplying jurisdiction under Canon 209? Also, what actually is common error?

Few canons of the Code have provoked such controversy as the canon under discussion. It would seem as though authors had determined to make complex what the legislator determined to make simple. The codification of canon law was a sincere effort to simplify law; unfortunate changes were made and clearly indicated in the new law. On the whole, however, the Code is a collection of old laws. The legislator has made sacred the old law and the interpretation attached to it by the classical authors. Wherefore, in doubt concerning the meaning of the new law, the old law prevails. This same principle is applicable to Canon 209, as well as to the entire codification.

The common opinion of pre-Code writers was that the Church supplied when with common error a "colored title" (*titulus coloratus*) was verified; yet many eminent authors, such as Pontius, Joannes Andreas, and Hostiensis, did not require the colored title. St. Alphonsus regarded the latter opinion as

solidly probable. It is to be noted that the term *titulus coloratus* had a very definite and restricted meaning. The colored title was a title actually conferred by a legitimate superior, competent to confer it, but invalidly. It was thus distinguished from a merely putative or fictitious title, which was present whenever a person pretended to be endowed with power, whether in good or bad faith, as long as the pretense was not based on the act of a legitimate Superior.

Thus, Sanchez proposes the case in which a Municipal Council appointed a pastor, who then exercised the duties of his office for two years; this pastor, although commonly accepted as such by the faithful, did not enjoy a colored title, since the title to the office did not derive from a Superior competent to bestow the same. Lehmkuhl similarly indicates that credentials, falsified by a priest, are not a colored title, since such have not proceeded from the legitimate ecclesiastical Superior.

When the Code, therefore, by a significant silence suppressed the need of a colored title, it merely determined that a colored title, accepted in its specific

sense, is no longer required. No more than this can be deduced. The Code demands common error and does not care from what sources this error arises. Nevertheless, the words of Billuart, who did not require the colored title, still ring true, since he stated that common error is scarcely conceivable without some *apparent* title.

It is to be noted that the authors distinguished well between the title and common error. The two are distinct concepts, one of which could be verified without the presence of the other. All required common error; some required also the colored title. But even those who rejected the necessity of a colored title, demanded some foundation for error, since error in a multitude cannot arise without something sensible to produce it. The intellect conceives only what the senses perceive.

Common Error Defined

The Code has accepted the terminology of the authors, insisting upon common error. What, then, is common error? The old writers understood by this term precisely what the words convey. First, it is an error; that is, a false judgment or misapprehension. Secondly, this error must be common; that is, shared by many. The object of such an error must be the personal qualifications of an agent, who is, therefore, believed to possess powers that he

actually lacks. The authors insisted that many actually participate in the error; hence, the error of a few is particular and not common, and the Church will not supply. It was regarded as sufficient if the error was common in the particular place in which the agent was acting although elsewhere the defect in that same agent might be common knowledge. Sanchez illustrates this from the case of Barbarius, whose servile condition was undoubtedly well known in the place whence he fled. Finally, the place in which common error may be verified is any collective unit, as a diocese, parish, or religious community. Reiffenstuel admitted that a common opinion could exist among a community of ten or more persons.

Among the authors the greatest discrepancy will be found with regard to the number who must be in error in order that such error might be called common. Many authors do not discuss the question; hence, it is evident that they did not understand the term in any abnormal sense, which would always demand elucidation. The majority of the writers required that all or nearly all, of the community should participate in the error, hence, they stated that if a few should know of the defect, the error would continue to be common. Gennar more recently contended that common error was verified if

the "majority" of the community were in error. This opinion is sustained by the Digests in which the immunity of the *Senatus consultum* was denied to a minor who commonly was regarded as a *paterfamilias*; the expression used is, *quia plerisque videbatur*. Lehmkuhl believed that the error of "many" was sufficient to constitute common error. This controversy, therefore, constitutes a doubt of law; hence, the more favorable interpretation may be followed and the Church will supply jurisdiction at least in virtue of this doubt. In any of the interpretations given error will be actually common.

Common error is the false judgment of many. This need not be practical error; speculative error suffices. It is not a question of how many have approached a particular agent, but how many believe him to be endowed with jurisdiction. Hence, even before one person has approached, the state of common error can exist.

Conditions

It is to be noted that a condition of common error can exist, although here and now, *in actu secundo*, many of the faithful do not elicit a false judgment. All that is required is that here and now many of the faithful be in error; they must labor under a false impression or persuasion; they must be so mentally disposed, that if asked, they would re-

spond that this particular agent is a confessor, a pastor, a judge, or the like. To demand more than this of a community is impossible. Yet, such a state of error constitutes error *de facto*; for in the minds of the faithful who are so deceived, there was once an actual error which still virtually perseveres. Until such a state of mind is corrected, or entirely lost by the lapse of time, the error exists virtually, subconsciously, but really. The elements of an actual false judgment are present in the minds of many who are, therefore, in a state of error. In such a condition the Church will supply jurisdiction.

That such a virtual error, once actual and still persevering, is sufficient, may be substantiated from the sources. It is well to return to Barbarius who, as Praetor, pronounced judicial sentences. Few of a community have occasion to approach an official to obtain ministration of justice; hence, few approached Barbarius for this purpose. When the Roman people validated the worthless acts of the impostor, no question was raised as to how many citizens actually, *in actu secundo*, adverted even to the existence of Barbarius as he sat in the tribunal. It was sufficient that he was commonly known as Praetor. On the day of his elevation to that dignity, all Romans adverted to him and hailed him. He soon was

crowded from their minds by the pursuits of the Forum. Yet the Romans were so disposed that, if asked, they would have assented that Barbarius was Praetor and competent judge. Their actual judgment first elicited, and perhaps occasionally reiterated, persisted virtually, subconsciously, but nevertheless really. Such is common error.

A Practical Example

A practical example will better illustrate the notions exposed above. It is announced from the pulpit that Father Stephen will hear confessions on the following evening; when he appears, he has failed to obtain jurisdiction. The public announcement has caused the generality of the people to believe that Father Stephen is a confessor; at the moment of the announcement they formed a judgment to this effect, for the human mind is so constituted that it does not rest in a simple apprehension of truth, but necessarily assents, dissents or doubts. On the following evening many will not advert to the confessor; yet, they are so disposed that, if they are reminded of him, they will agree that a visiting confessor may be found at the parish church. Such error, once actual, now virtual, but *de facto*, is sufficient reason for the Church to supply jurisdiction.

On March 10, 1770, the Sa-

cred Congregation of the Council applied the principle of common error to a matrimonial case. After the death of a certain pastor, a priest assumed the burdens of the parish, among which was the marriage of Anthony and Nicolasia. The Sacred Congregation declared the marriage valid, thus rejecting the decision of a lower tribunal. The evidence showed that a colored title was present; then an examination of more than thirty witnesses, parishioners selected from different groups and ranks (*ex omni coetu atque ordine decerpti*), revealed that the priest was commonly regarded as the lawful pastor. The Congregation assigned as the reasons for the decision: *non solum opinio in populo, sed titulus quoque colorativus in sacerdote*.

Since this is an authentic decision of the Holy See, it may be regarded as a true norm. Hence, the following deductions are all confirmatory of the doctrine exposed in the preceding pages will be valuable:

1. The examination of thirty or more witnesses indicates that moral unanimity is not required; the error of many will suffice. However, it must be a truly error (*opinio in populo*); pure ignorance is not enough.

2. There was no question as to how many actually approached the putative pastor for ministrations; speculative error was sufficient.

3. There was no question as to how many actually, *in actu secundo*, erred at the time when the ceremony took place. The fact that all were ready to acknowledge the minister as their pastor indicated at least virtual error.

4. Neither the public exercise of parochial functions, nor the colored title, was enough; such facts could be proved by two witnesses. With these facts verified, thirty and more witnesses, selected from different classes, were examined to verify the existence of a false mental state among the parishioners. A mere

public fact, therefore, did not constitute common error.

In the preceding pages the authority of the classical authors has been called upon. Their notion of common error has not been changed. Had the Code adopted any other meaning or created any fiction, the legislator in a few words could, and would, have expressed it. Every law of interpretation compels the canonist to adhere to the doctrine exposed above; and as a matter of fact, such is the more common opinion of recent commentators. (Kearney "Delegation," p. 122)



Luther on the Papacy

"If Christ had not entrusted all power to one man, the Church would not have been perfect, because there would have been no order and each one would have been able to say he was led by the Holy Spirit. This is what the heretics did, each one setting up his own principle. In this way, as many churches arose as there were heads. Christ therefore wills, in order that all may be assembled in one unity, that this power be exercised by one man to whom He Himself commits it.

"He has, however, made this power so strong that He looses all the powers of hell (without injury) against it. He says, 'The gates of hell shall not prevail against it,' as though He said: 'They will fight against it but never overcome it,' so in this way it is made manifest that this power is in reality from God and not from man. Wherefore, whoever breaks away from this unity and order of the power, let him not boast of great enlightenment and wonderful works, as our Picards and other heretics do, 'for much better is obedience than the victims of fools who know not what evil they do.' (Eccles. iv, 17)." — Luther, before his apostasy, in *Werke*, Weimar, I, 69.

BOOK REVIEWS

Guidance and Counseling for Catholic Schools

Loyola University Press, Chicago 13, Ill.
1958, pp. 264, \$4.50—\$3.60

Group Guidance Units for Catholic Schools

Loyola University Press, Chicago 13, Ill.
1957, pp. 172, \$3.80—\$2.65

Priests and teachers alike are painfully aware that, as our Catholic school population grows, the problem of keeping the Catholic character of the school becomes more critical. Here are a pair of books designed to help the busy parish and school personnel devise the plan for fulfilling efficiently the responsibility of the Christian guidance of souls at any level of educational development. The author points out in the introduction that *Guidance and Counseling For Catholic Schools* seeks to outline a practical method proper to the problems and needs of students and to offer suggestions that will guarantee a "distinctly Christian" program.

Those responsible for the Christian training of youth know all too well that the forces and complexity of our modern environment demand knowledge, habits, and virtues in the young that could hardly be gained in their few years or from classroom instruction alone. What can the priest or the teacher do about it? This book suggests that carefully organized guidance and counseling programs involving the services of the priest

and capitalizing on all the other resources at hand can safeguard the traditional attention to the individual soul and do battle with the problems attendant to growth. The school administrator especially might consider the plans outlined here.

In the chapters on counseling and vocational guidance, Father Saalfeld proposes some ideas to insure a systematic approach in dealing with individual students and check on their development. He suggests, for example, a checklist for use in counseling, opportunities for encouraging parish loyalty and deeper spiritual life, and a series of leading questions or statements for discussion in the areas of adolescent counseling. That all vocations and occupations in life should be related to or encouraged as the performance of the works of mercy may be open to discussion, just as the relationship of God-given gifts and the Will of God to one's vocation could stand some further discussion. Nonetheless, the many ways by which the author brings the spiritual elements into the whole work of guidance and counseling provokes re-evaluation of one's own individual procedures. "handling young people," whether in the school or the rectory parlors.

In *Group Guidance Units*, the author finds a wealth of outline material covering all the essential areas of Christian adolescent development. There is an evident attempt to convert the natural into the supernatural framework of the virtues, for example, building a proper sense of values is progress in the

virtue of prudence. Those who are in charge of young peoples' groups and other youth activities will find this material helpful and a source for preparing retreats and days of recollection.

The necessity as well as the opportunities of guidance and counseling on an orderly and efficient basis have received relatively little attention from Catholic sources to date. These books might well be used in seminaries and houses of study to further preparation in an increasingly important area of the Church's work with souls. In any event, here is a welcome beginning for those who are concerned about the Christian character and personality formation of youth.—John McCorkle, S.S., St. Edward's Seminary, Kenmore, Washington.

Guide for Religious Administrators by Paul J. Hoffer, S.M.

tr. by Gabriel J. Rus, S.M.

Bruce, Milwaukee, 1958
pp. 192, \$4.50

THIS excellent book by the Superior General of the Marianist Fathers, masterfully translated from the French by one of his subjects, is a handbook of ample proportions for both those who are religious superiors and those who hold administrative positions in Catholic schools. As such it should have a wide and ever expanding circle of readers. One does not have to read far in order to discover that Father Hoffer has an unusual insight regarding people, leadership, and administration in general. He considers the entire role of the superior: professional, human, material, and re-

ligious. In the course of his wise chapters blending keen human insight with deep religious fervor, he makes numerous straightforward remarks that give one pause, often in the form of quotations from others.

By the way of example: "The administrator must have, within the limits of possibility, an appreciation of the immense variety of individual psychological complexities. . . . The climate, even the wind and the temperature, can be an insurmountable handicap for such and such a one. St. Peter Canisius left Switzerland before the arrival of the hot southerly wind which practically petrified his faculties." — "Nothing gives as much joy, sense of fulfillment, and enthusiasm as the knowledge that we are in the right place." — "If all our religious were saints, recourse to supernatural motives would suffice. . . . But such is not the case." And then he quotes St. Francis de Sales: "I am all powerful and I can do anything I want because I expect from men only what they are capable of doing, with due allowance for their weakness and limited capacity."

I fear I will not get far with this review, considering the brevity required in this magazine, if I continue to quote. I find myself constantly making marginal marks. Here I go again: "The formation of good collaborators is one of the most difficult. *The praetor does not concern himself with little things*, said the Romans. An administrator doesn't do the work of his secretary or his assistants. His task is often so complex that he will be quickly over-

THE PRIEST

whelmed if he insists on doing everything himself." *Sapienti sat!*

Chapter two treats of the superior as the Father of his community. Therein the author tells how a religious can be brought to the observance of the rule: a thing that many would like to know. Among the means mentioned, the most efficacious, he says, "is without a doubt the *example of the superior himself*. He must be a living Rule. 'An ounce of example,' says St. Francis de Sales, 'is more efficacious than a hundred pounds of talk.'"

Chapter three treats of the superior as head of the school, chapter four of responsibility for the material welfare of the community, with golden words on poverty. The book then ends with seven brief meditations for a superior. And it is a pleasure to find a book like this with such a splendid index. One can really find things. To whom it may concern: Get this book by all means.

At the risk of incurring the wrath of the editor because I am taking too much space. I still wish to add this paragraph from the third chapter, page 137. It is a question that has been so often asked me, by superiors. From whom does the superior get permission?

Father Hoffer answers: "The superior is subject to the same obligations of the vow and the spirit of poverty as any other religious. He is merely the steward responsible before God for the work that he has to do and for the things that he has to watch over. When he needs something, he may give himself those permissions which the Rule author-

izes him to give to the members of the community. Over and beyond this he is subject to the authority of his major superiors. Above all he must rigorously deny himself anything that he would have to refuse to one of his subordinates." — W. Herbst, S.D.S. Menominee, Mich.

Handbook of Ceremonies

by John B. Mueller, S.J.

Herder, St. Louis & London
1958, \$6.50

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Book Reviews

Here we see the reason why the Church gives such an importance to liturgy. Sixtus V declared that "the sacred rites and ceremonies which the Church employs in the administration of sacraments appertain to the worship of God and are a powerful means of instruction for the Christian people in the true Faith."

No wonder that many saints attached so much importance to liturgical ceremonies. St. Theresa of Avilla would have died rather than break any of them. And as we know, St. Theresa was so learned that she would have been declared a Doctor of the Church if she had not belonged to the sex of your mother, dear reader. — J. M. Lelen, Glenmary, Ohio.

The Secular Journal of Thomas Merton

Farrar, Straus & Cudahy, New York
1959, xv & 270 pp., \$3.75

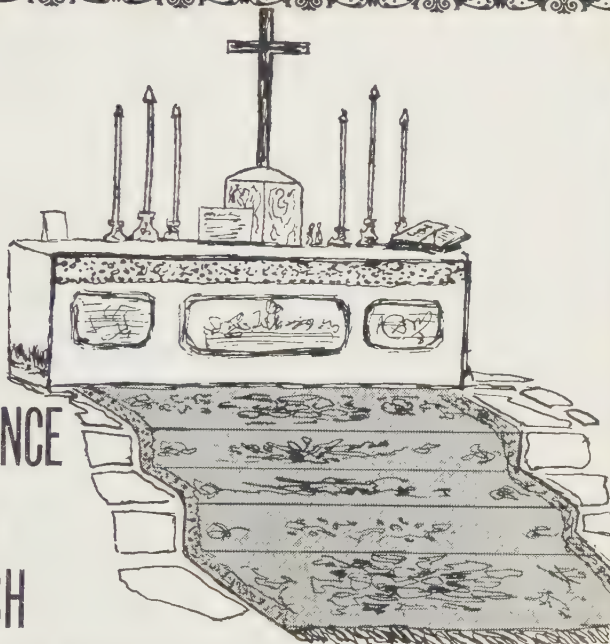
The first entry in this journal is dated October 1, 1939 and the last, November 27, 1941. The published volume represents parts of the sole survivor of "two or three large manuscript volumes" along with a few excerpts from the destroyed volumes. Thomas Merton typed the saved matter and gave it to Catherine de Hueck Doherty before he entered Gethsemani. There has been some editing before publication, but the book seems to have retained what must have been its original flavor.

If Thomas Merton were not an important name in twentieth-century literature, there would be, of course, no reason for printing

this volume. Many young men with or without literary aspirations, with or without a sense of vocation, keep diaries. But Thomas Merton was not just another of such "many young men." He is the author of one of the very important books of our century. The impact of *The Seven Storey Mountain* on both the literary world and the religious world and through them on our age has not been measured; but those who remember that impact know that it was considerable, and those who are concerned with vocational work know that it is still considerable.

Father Merton, not a one-book man, has added to his literary (and it goes without saying his religious) stature with other productions. It is with *The Seven Storey Mountain*, however, that *The Secular Journal* has its closest link. The author says in his preface that the *Journal* "quite obviously not what one normally calls 'spiritual reading'." Yet the *Journal* will certainly serve as a kind of marginal gloss to *The Seven Storey Mountain*, and this reviewer believes that the student of a later generation who studies Merton as a literary subject will find the *Journal* a very useful document.

Like most diaries, the *Journal* is a *bouillabaisse* into which the author threw many ingredients that in themselves may or may not be significant but which all contribute to the flavor of the product. All the ingredients came from Merton's mind; and that mind was the sum total of Thomas Merton's reactions to his environment, to his tastes, to his



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Book Reviews

interests, and to the graces of God. There is no facile way of summarizing a book which contains random jottings, which contains spiritual and esthetic comment on church architecture in Cuba and on a Hitler-obsessed world, which contains notes on self-evaluation as a writer, which contains the record of insights into literary figures, which contains cultural criticism on paintings and personal responses to nature, which contains a thousand other things including praise of poverty, attraction to asceticism, and a weighing of values of all kinds. While the book is not easily summarized, its effect is inescapable. No one could read it without saying to himself: the man who kept this journal had

to become a religious — he was up to his neck in actual grace and was cooperating with the furiously

The format of the book emphasizes its diary character. The lines of the text are not justified. In most books, unjustified lines would be unjustifiable: in this book they are *right*, for they contribute to the impression that we are reading a diary or a notebook. Even the pictures between the divisions of the text are the snapshot-on-the-spot type, such snapshots as might be slipped into a packet of letters as a memento of some period of one's life.

All in all, *The Secular Journals* is a satisfying document. If it is not Merton at his most brilliant it is not Merton with all the a

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MATTERS LITURGICAL

The Collectio Rerum Liturgicarum by Rev. Joseph Wuest, C.S.S.R., Translated by Rev. Thomas W. Mullaney, C.S.S.R. Rearranged and enlarged by Rev. William T. Barry, C.S.S.R. — Tenth Revised Edition. Cloth, \$8.00

A digest or compendium of the laws by which the Church regulates the externals of her public worship. Its aim, however, is primarily a practical one, namely, to furnish priests in the sacred ministry with a ready answer to the many questions that so frequently arise in connection with the requirements of liturgical law. At the same time it is hoped that aspirants to Sacred Orders in seminaries will find in this volume useful information concerning their future duties in the service of the sanctuary.

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Book Reviews

swers of *The Seven Storey Mountain*; but it is Merton with the questions which led him to Gethsemani. — Vincent M. Eaton, S.S., St. Charles College, Catonsville, Md.

The Parables of Jesus

by Francis L. Filas, S.J.

Macmillan, New York, 1959
pp. 165, \$3.75

OUR Lord's method of teaching through parables has been frequently studied, and from various points of view. The present work is described in its title as a popular work on the subject. It is just that, adjusted to study groups among the laity, attempting little more than a determination of the

meaning of the parables in all the variety. The author has a few remarks to start with on this literary form, a kind of limited, conservative and simple introduction. This same attitude is preserved through the book, in all the seventy "parables" to which he attends. Father Filas, through his contact with college students and his work on radio and TV, knows how to simplify and clarify his topics, and is evident from this most recent of his literary efforts.

From this it might be concluded that priests will not get much from the book. In fact, the priest who is conversant with current biblical writings of a more substantial vein might regard it as too light even for the average educated layman. But perhaps Father



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Book Reviews

Filas may be a better judge of this.

Several modifications of his approach to the individual parables might have made the expositions more effective even for the laity. The first of these would be more detailed attention to the customs or culture in which the stories are native. Another suggestion would be more regard for the historical setting of those parables which draw a good deal of their meaning from the circumstances that occasioned them. The author does not entirely neglect these elements, but his use of them is hardly as effective as it could be. In the introduction he indicates the distinction between parable and allegory; but in his expositions this difference is too often overlooked.

Those who do make use of this book will, undoubtedly, come to know and understand the parables better, and perhaps in this way come to a finer appreciation of the Gospels. — W. L. N.

The Light of the World Vol. II, Easter Cycle by Benedict Baur, O.S.B.

B. Herder, St. Louis
1959, pp. 384, \$5.50

ABBOT Baur's book of meditations on the liturgical year brings with it memories. It is impossible to say how others felt, but there was always something grating about group meditation in the seminary. Perhaps it wasn't the formal point-by-point system that was so unpalatable. It was often the content of the meditations, I am certain, that one found so

annoying. For instance, on January 7 the lector might announce (in the cold gray darkness of the hour before Mass): "The Denial of Peter." And this, on the second day of the Epiphany Octave!

For this reason, when Abbot Baur's volumes were first presented to the English speaking public not too many years ago, was a relief and a joy to use them. This was one of the first contemporary group of liturgical meditations generally available. Guéranger (God bless him) had long since become out of date (though the Newman Press had unprofitably reprinted him from the 19th plates). The Liturgical Press hadn't begun to publish Parsch's "Year of Grace," and Dame Aemilia Loehr had been allowed to go out of print. Monsignor Herzig's "Vine and Branches" was a newcomer, but rather stilted.

From that time of scarcity volumes have emerged into the bountiful present which happily include Parsch and Loehr, and even the coming revision of Guéranger. Abbot Baur's new revised and more compact edition remains a gracious and complete work.

His meditations present the temporal cycle of the Liturgy in a manner which combines scholarship with a fine understanding of what meditation is supposed to do — namely, to foster mental prayer.

Meditations on the liturgical year are often too dryly historical, boringly discursive or famishingly skeletal. Abbot Baur quietly steers between and over these excesses by merely holding up God before us in the many-faceted beauty and truth of our worship, so that we

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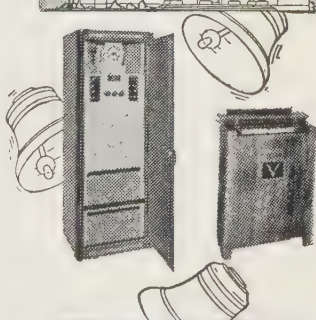
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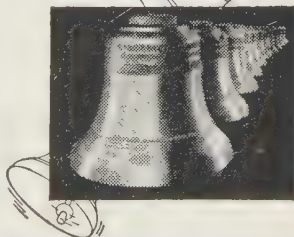
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Book Reviews

may adore Him and realize His presence in and among us. If he gives a note on the history or archeological interest of a given Mass, he does so not only to instruct, but to enhance our grasp of the two-way flow of tradition which strengthens faith.

The Liturgy is supremely an experience of the action of Christ. Meditation in preparation for liturgy should, ideally, present

Christ in action — in His life and work and words, centering on the mysteries of the season. To this, Scripture must retain the same prominence in meditation that it does in the prayer text of the Mass itself. Abbot Bau's meditations are, above all, Scriptural. Also, they are readable which is no small achievement in any meditation book. — JAMES F. KITTLESON, Ryegate, Montana.

Correspondence

Toward Breviary Reform

I have read the pungent if not scholarly remarks of "another Wisconsin priest" with regard to the criticisms of the Breviary by a young Wisconsin priest.

I will not say that this pious other Wisconsin priest is one of those puritanical reactionaries who stand for the norm of "nil in novetur" and who would have been not only nauseated but high-

ly scandalized if, ten years ago anyone had dared to propose reform of the Eucharistic fast.

Whatever this pious and heroic soul may feel about the matter it is nevertheless the ardent desire of many learned and truly pious priests that the Holy See may soon reform the Breviary as to make it a morning meditation, a noon visit to the Blessed Sacrament, and an evening prayer.

Many of my conferees feel that the Breviary is truly a "pondus dei," particularly on Sundays. The fact that the shocked critic of the *enfant terrible* knows a saintly priest who looks forward to the recitation of the Breviary, does not diminish the validity of the

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Correspondence

arguments brought forward by the young Wisconsinite.

Yes, we do need a reformed Breviary, and that in the vernacular! May I ask the other Wisconsin priest to pray for me as well as for that poor hopeless Wisconsin priest who wrote the earlier letter of complaint.

Anthony Goegele
St. George Church
George West, Texas

IF the first Wisconsin priest is "Reverend Enfant Terrible" then the second one is Reverend Senile Terrible. I with many others feel the Breviary in its present form is outmoded. It is an onus. We know well that in its historic origin it was meant to be a valuable time-consuming element in the priestly day.

However, centuries later we find that the priestly day is a far cry from idleness. The mere 18 hours spent on feet or in car is not enough to handle the cares of the day. Here is one priest alone in an ocean of 600 families half of which are Mexicans who wander all over this good earth to "hoe" out an existence. It may not be very priestly to establish, repair and clean up catechetical centers in wayward camps—but it sure is exhausting. I feel the Breviary is an undue hardship heaped on a pretty well consumed day. Three Masses each Sunday with confessions before, along with two or more baptisms (never at the same time) . . . God's poor come when they can . . . the rich can make appointments . . . This, frankly, is a hard day. Then comes the Breviary with attention and devotion?

To liken the recitation of the

Breviary with the vow of chastity is an unfair comparison. Chastity is imposed by divine law, was founded in good sense and is immutable. The Breviary is inflicted by Church law and is quite mutable. One can love chastity for it lies a power-house of strength. It clears the mind for a more complete concentration on the mysteries of God and leaves the body refreshed for vigorous labors in the vineyard. But, I'm sorry, the Breviary wears me out.

True, "the Breviary is Sacred Scripture with exegesis to boot"—but it is about time the exegesis was given the boot! If it is Sacred Scripture we want—why not recite it in the order found in the Holy Writ itself? I would much rather spend \$70 on a good large-print Sacred Bible than on the exhausting four-volume Breviary.

Let the "saintly old priest" say the Breviary — they should have plenty of time for it. While it may be true that a priest who loves his Office is a holy priest, it is equally true that there are many priests who never even heard of the Office on the canon of Saints. So now where are we?

Who will deny that a priest who loves the virtues of obedience is also a good priest? Under obedience we say the Breviary—but there is no obligation to love it. Anyhow, since when is it a heresy to speak out for the reform or even the abolishing of the Breviary? "Ordained '45" may well recite his Breviary, for obviously he missed UBI CARITAS IBI AMOR S. His flagellation of "that young Wisconsin priest" lacks CARITAS.

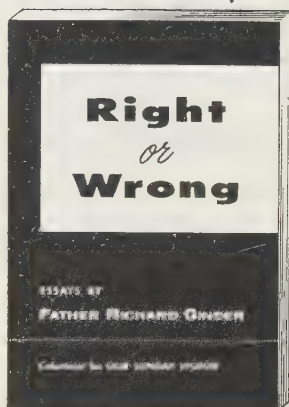
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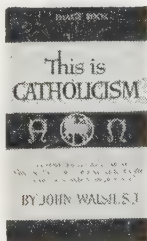
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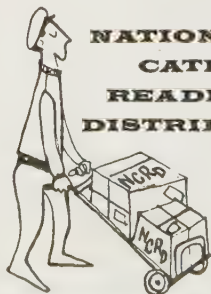
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Correspondence

TODAY I received my July issue of THE PRIEST and I wish to object to the letter signed "other Wisconsin Priest." It is natural and to be expected that priests will have different viewpoints on some subjects. They have a right to object and present their case. But there is no room for sarcasm and lack of charity in penning a reply.

There were many good points in the letter signed "Parish Priest Wisconsin." His critic in the July issue states, "He writes as though he were a spokesman for all priests. I am sure that most, if not all priests do not subscribe to this mode of thinking about the Breviary."

Has this critic facts to present that most priests agree with him? Did he take a census? I could not find any indication in his writing that the author of the first letter considered himself a spokesman for all priests. He favored the vernacular because, as he said, he preferred reading "a portion of the Sacred Scriptures every day in the language I speak most of the time and the language in which I think."

The Breviary is the official prayer of the Church. But prayer is conversing with Almighty God, or raising the mind and heart to God, and I respectfully submit that mumbling the prescribed pages of Latin without comprehension is not prayer. Despite years of study, Latin for many is a foreign language in which one neither thinks nor converses.

The March-April, 1959 issue of "Amen" has an article entitled "99% of Clergy For Vernacular Office" according to a survey

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Correspondence

Father Maurice Freemeyer, O.S.B., published in "Altar and Home" for February, 1959.

A minority prefer to say the Office in Latin. It is a real prayer for them. Well, let them say it in Latin. A few priests prefer to say it in Hebrew, so they were able to obtain permission from Rome to say it in Hebrew.

If the vast majority of priests in the United States prefer to say the Office in English, why don't we petition the Holy See? Then the official prayer of the Church would have more meaning for the average priest. There would be no valid excuse for reciting the Office without attention. What blessings would come to the priests and to the entire Church if this permission were granted, for then every single one of us would be enabled to pray not only with our lips but also with our hearts.

Joseph H. Wolvers
Rutland, Illinois

Urges Fraternal Charity

WISCONSIN Priest Ordained '45 was unkind to Wisconsin Priest No. 1 with such expressions as "whimpering of an infant cleric much in need of weaning," "as though he were a spokesman for all the priests," "veteran wrestler," "prize boner," *usque ad* . . .

We padres preach charity from the pulpit, let us practice it at all times and in all places — "Ut omnes unum sint" . . . and then there is that new commandment, lest we forget. . .

Regarding candle wicks, Teresa Heinz of Lux Candle Co., Ipswich,

S.D., says she will supply wicks free to mission workers. THE Priest would have to know if the wicks were meant for votive light candles, diameter, etc.

Lovingly in Jesus,
T. J. Ash
Alma
Wisconsin

From Mrs. Armstrong's Husband

AFTER reading my wife's mail in response to her article on parish missions in THE PRIEST, I almost feel justified in reaching for my shotgun.

Mrs. Armstrong's mail ran from one in favor of her article. There were, indeed, some intelligent and articulate expressions of disagreement with certain of her views. However, almost without exception, the applauding correspondence warned that she would be "stoned" or "bombed" or "tortured" like. She was none of these. But she was smeared with unChristian language and words unworthy of the consecrated fingers that formed them on paper.

At the age of 32 (11 years as Catholic), Mrs. Armstrong has written nine books and countless articles. Her writings, published and read on five continents, have brought Christ into literally millions of homes. She has been generous in the extreme with her talents, time, money, and prayer for the good of the Church. The facts are personally known to many of your readers. Have the

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Correspondence

who attacked Mrs. Armstrong done more, in accordance with their exalted state in life? — or even as much?

The editors of THE PRIEST allowed Mrs. Armstrong to speak her piece as an expert witness. Not one of your subscribers could have written that article: a description of how certain parish missions sound from the other side of the railing and, in particular, to a housewife busy with seven children. She approached her subject in a positive, constructive way. But instead of hearing out the witness, too many of your readers wanted to shoot her and strike her testimony from the record!

Sincerely yours,
Martin F. Armstrong, Jr.
Springdale, Connecticut

And Still More Comments

RECENTLY I read *The Tale of Christ Told* by Mrs. Armstrong and *The Greatest Faith Ever Known*, which she wrote in collaboration with her father, Fulton Oursler. She seems to know what Christianity is all about.

It was with interest that I read her article in THE PRIEST entitled "A Hard Look at the Parish Mission." Some of her opinions are open to question, and certainly a priest who has firsthand knowledge of the good wrought by many a mission has the right to disagree with her.

However, I was disturbed by the intemperate remarks about Mr. Armstrong which appeared in the correspondence section of your

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Correspondence

magazine. I don't think you ought to publish letters which cannot offer criticism without descending to insult.

As for the correspondent's beginning the "greatest calamity of the age—letting a woman write in a magazine edited by priests for priests," I might say that he speaks for himself and perhaps some few other priests, but not for all of them. Two of the most thought-provoking articles I have ever read in the pages of your magazine were written by women; one the aforementioned article by Mrs. Armstrong, and the other an article on confession by Lucille Hasley entitled "Feelings Don't Count." We priests should not be above hearing the truth once in a while, even when delivered by the ladies.

Sincerely in Christ,
C. J. Zweber
Lakeville,
Minnesota

BEING acquainted with Mrs. Martin F. (April Oursler) Armstrong and considering it a privilege to call her friend, when "A Hard Look at the Parish Mission" appeared in THE PRIEST, I wrote her a congratulatory note, expressing approval of her standpoint at the same time preparing her for a deluge of acrimonious criticism on the part of some gentlemen of the cloth. In reply to her naive query as to why some priests might take offense at her honest appraisal, I tried to point out as diplomatically as possible that some of the brethren unfortunately operate on the theory

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Correspondence

that the oils of ordination automatically flood us with a *scientia infusa* and a wisdom that are above all reproach on the part of the laity—who are then expected to grovel at our feet and accept every word we speak, every sermon we deliver, every decision we render as a *Roma locuta* deal.

I did not expect—and did not prepare Mrs. Armstrong for—criticism of the kind that appeared in one of the letters under “Correspondence” in the issue of August, 1959. I believe most of those who disagree with Mrs. Armstrong’s position will nevertheless agree that her acid pen was dipped in charity. I wish as much could be said of the Reverend critic who displayed ignorance as well as malice when he wrote these lines: “I could go on and on regarding the greatest calamity of the age—letting a woman write in a magazine — ‘Edited by Priests for Priests.’ What gives? Not her girdle, I hope? I suppose she wears one at her age. If our Holy Mother the Church gives approval to Missions, why should we allow a mother who should be raising a family, if possible, to tell the priests what to do?”

For shame, Father! Surely, wearing a girdle is a woman’s own personal and private concern, as is her age. As for being a mother, Mrs. Armstrong has seven children (five boys and two girls), and she and her husband are rearing them in the fear of the Lord and in true understanding of the Liturgical Year. Would that more mothers had her lively faith, quick understanding and universal charity.

Perhaps if the good Father who

went “after her” had read a few of the books she has written, might have understood better her qualifications for crying against inefficiency, phariseeism, abuse, or what have you when she sees it.

Sincerely in St. Francis
Luke M. Ciampi, O.F.M.
Editor, “Padre”

Praises Fr. McGirr

CONGRATULATIONS on the August issue of THE PRIEST. A special word of praise for Father J. McGirr and his article, “Reformation? Never!”

Sincerely in Christ
Carl G. Gentner
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A Program For Catholic Alumnae

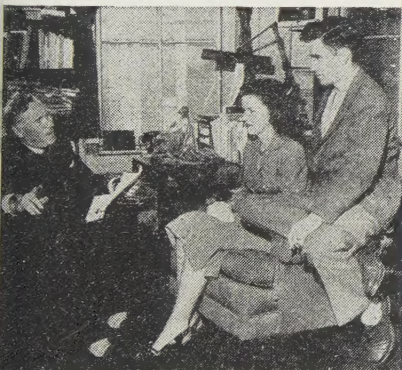
TWO unrelated items caught my attention in this week’s paper which someone might do something about. First is an editorial comment to this effect: “Foreign purchases and tariffs on electric machinery, textiles, shoes and other commodities have brought screams of protest from New York, New England, New Jersey and Pennsylvania members, Republicans and Democrats alike.”

The other item is the gross immodest illustration enclosed from the Saturday Evening Post.

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Correspondence

issue of May 23, 1959, which will probably bring no screams of protest from anyone, although the harm done will be infinitely greater.

Why this difference, unless we Catholics are more indifferent to the loss of souls than businessmen to the loss of worldly wealth?

Why couldn't this be a cause for our Catholic college alumnae? Why couldn't they organize themselves into a group of "screamers," protesting to those who are ostensibly respectable first, to others afterwards?

The Dean of a Catholic college once told me that our Catholic alumnae have no outlet for their talents after graduation. Why priests ought to keep giving them work to do. In your own way perhaps you can do something with these ideas.

Congratulations on getting THE PRIEST out regularly and interestingly.

Sincerely yours in Christ,
Fr. Ignatius McDonough, S.A.
Montour Falls, N.Y.

St. Alphonsus' Stations

A thousand Amens to the letter of the parish priest from Maryland about the Stations of St. Alphonsus. Many years ago I vowed that at the first moment I was free to choose my own version of the Stations I would drop St. Alphonsus'. I doubt if one in a million could say them *with sincerity*.

Sincerely,
Pennsylvania Pastor

October / 1959

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The answer is simple . . . requiring only a balancing of the ideal against the practical. That's why Will & Baumer produces three grades of lights for votive purposes.

These little candles nourish spiritual graces by fanning sparks of faith, confidence and hope in the hearts of the faithful.

In this fulfillment you may select from Will & Baumer's triple offering of a choice of sizes, wax mixtures and costs best suited to your needs.



VIGIL LIGHT® A nationally known light with a nationally known name, the exclusive property of Will & Baumer. Made from the finest of wax to the strictest quality standards, insuring long, clean, trouble-free burning. Vigil Lights® withstand wide temperature variations and will not slump or wilt. Available in 24, 15, and 10 hour size tapered and 10, 8, 6, 4, and 2 hour size, straight side.

ADORATION LIGHT® The same quality wax mixture as the genuine Vigil Light with practically the same burning qualities. Varies only in volume of wax and bulk packed in plain cartons for greater economy. Available in 10, 8, 6, 4, and 2 hour sizes, straight side.



GLEAMLIGHTS® Our most economical light, the same size as the Adoration Light but made of less costly wax and with a lower melting and deformation point. Bulk packed in plain, low-cost cartons. Available in 10, 8, 6, 4, and 2 hour sizes, straight side.



Will & Baumer

*Vigil light is the trade name identifying the votive lights made exclusively by Will & Baumer.

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